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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

THE CONQUEST OF THE GREAT DISEASE

Why this laughter, why this jubilation, when this world is burning, burning? Shrouded in darkness why do you not seek for light?

—The Dhammapada

This great and important fact is not generally recognized: that men and women should educate themselves adequately, using the very sphere of life in which they enjoy and suffer, ultimately to pass through the gate of death and find themselves surviving.

Human memory is a trickster. Is it not conceivable, and even likely, that, having passed through the experience of death, we shall forget about it, and find ourselves continuing our life of longings or of aspirations? Our lustful longings make our hell; our noble aspirations, to feel unselfish love, to acquire deeper knowledge, make our heaven.

Some study of this subject followed by quiet reflection brings to us the age-old truth (which may strike us as a startling discovery of our own!) that human self-consciousness, like everything in Nature, must continue surviving every kind of transformation and transmutation. It is imperative, therefore, that we should now and here enquire about the continuity of self-conscious life after the death of the body. Will the conviction of that fact not give to life added purpose and meaning?

It is considered morbid to dwell upon the subject of death, and yet great prophets and poets have called upon us to "meditate upon birth, death, decay, sickness and error." We, self-conscious men, are bound to survive all the changes represented by these states. In life we survive sickness; also our ignorance and errors; whether we succumb to them or overcome them, we survive them. Life is stronger than both birth and death, and human self-consciousness outlives many births and deaths. Therefore it is folly to suffer sicknesses born of errors without ascertaining the how and why

of it all. We are decaying because we are dying moment by moment and each of us is bound to see his body die. But is each one of us—are you, good reader—ready to die in pain because no trouble is taken in advance to know the origin and end of suffering? Body ages and brain decays; what about our love and lust? What about our yearning to know? We leave behind our physical possessions. What about our mental and moral wealth? We feel love and patience and generosity—these possessions will bring peace and contentment in the hour of death and take us each to his own heaven. We feel lust and wrath and greed—these are possessions comparable to aches of the body dying in pain; they, surviving, take us to our hell. From both we shall emerge to live again.

Krishna asserts (*The Bhagavad-Gita,* IX. 19) that he is death and immortality. Each one of us dying, lives; living, learns; learning, attains Wisdom and Power, not only over death but also over life. From ignorance we proceed to gain knowledge; from agnosticism we press forward to rise as Gnostics.

Disease is omnipresent, but all diseases, through decay or through death, give birth to life which also is omnipresent. The Wisdom attained by the Great Gnostics is available to us as a grand record. A study of this record will give us insight if we have the dispassion of the true scientist and are free from the self-assertiveness of modern man. (*Cf. The Bhagavad-Gita,* XIII. 8)

In the priceless collection of the sage sayings of the Enlightened One, *The Dhammapada,* we have been given the philosophy of birth, death and the Great Hereafter, Nirvana, the Immortal Bliss or Self.

Not in the sky, nor in the depths of the sea, nor in mountain clefts is there a place on earth where a man can be and death cannot overcome him. (128)

Death overpowers the man who is gathering the flowers of sense, even before he is satiated in his pleasure. (48)

He who seeking his own happiness uses on others the rod of punishment because they seek their own happiness, will not find happiness after death. (131)

Looking upon his body to be fragile as an earthen jar, valuing his mind as a firm fortress, let a man fight Mara with the sword of wisdom. Let him guard what he has gained, but let him fight on. (40)

As a cowherd with his staff drives the cows into pasture-fields, so old age and death drive men to new living. (135)

In this last verse is implicit the great truth that a new life results from death. There *is* knowledge available which, properly applied, enables a man to shuffle off his mortal coil with the triumphant exclamation—"O death, where is thy sting? O grave, where is thy victory?"

SHRAVAKA

CASTE, UNTOUCHABILITY AND INDIA'S SECULAR STATE

[In this article **Shri "C.V.H."** considers thoughtfully some of the problems with which India is trying to deal wisely, justly and humanely. The writer's constructive suggestions merit careful consideration.—ED.]

Free India having deliberately chosen secular statehood, her progress and achievements are measurable by the yardstick of her success in equating performance with the proclaimed national objective. A secular state does not mean an anti-religious state, much less a state the citizens of which have no religion. That a state is secular means that in matters of government a religion as such is not to be accorded recognition and that the followers of no particular religion are to receive preferential treatment or be discriminated against only because they belong to it.

A significant manifestation of the secular ideal is the non-recognition in the Indian Constitution of distinctions based on race, religion, caste, creed or sex as well as the prohibition of legal discriminations based on them. Also very significant are the efforts to mitigate the effects of previously existing discriminations of that character and to ensure equality of opportunity for all citizens, irrespective of their religious or communal allegiances. The Constitution proclaims Equality, Liberty and social, economic and political Justice as objectives. Pursuant thereto, untouchability, an institution admittedly based on social injustice, is abolished and non-discrimination on grounds of caste, creed and sex asserted as a Fundamental Right.

Equality, however, cannot be achieved merely by listing it as a constitutional objective, even as non-discrimination cannot be enforced merely by prohibiting it legally. At best, these provisions facilitate action by the State in the legislative and administrative spheres to ensure that equality and social justice are attained without offending against either the secular foundations of the Constitution or the religious susceptibilities of the citizens. The process of mitigating the rigours of long-standing social injustices and social and economic inequalities may be somewhat slow in a country like India. Her vast population, and hoary traditions and customs combined with wide-spread illiteracy and superstition, offer powerful impediments to the realization of social equality.

During the last ten years India has found the path of secular democracy strewn with many thorns, but the thorns are being steadily cleared. The movement towards social renaissance has been gaining momentum for a century or more, and today the wheels of the so-

cial and economic revolution are slowly but surely taking us towards the elimination of social distinctions and discriminations and other conditions inconsistent with the ideal of secular democracy. If the advance is more gradual than many desire, the changes wrought will be the more lasting.

Social revolutions need favourable political conditions. In democratic societies the movement towards social equality is urged on by the compulsive need to impart content and form to the ideal of economic and political equality. The flower of equality can bloom its fairest only in the kindly air of democratic freedom; equality under totalitarian conditions, produced under duress, only breeds silent discontent. Equality, moreover, cannot be divorced from fraternity or liberty, and all three ideals, essential to the realization of a harmonious social order, can really be attained only under a democratic dispensation.

In the new India these prerequisites of social progress are present. It is, however, neither the purpose of nor an obligation upon the secular state to abolish an institution like caste, which in its religious connotation is regarded as a source of inequality. The purpose and objective of the secular state should be to ensure that caste shall not militate against social harmony, economic advance, administrative efficiency or democratic unity. Every effort is made to prevent its deleterious influence in these spheres. This is to be accomplished by legislation to mitigate the hardship of caste domination by making economic or social opportunities available to persons of different castes and by creating healthy public opinion in favour of social equality and solidarity. The progress of education, of scientific and technological development and of industrialization is also functioning as an imperceptible aid to social equality, without infringing religious freedom or impinging on religious susceptibilities. The final imperative is political stability and internal peace.

The Indian outlook, while opposing measures for the extermination of the rigours of casteism and for the removal of untouchability—two phenomena which attract attention and are regarded as exemplifying our backwardness—has also facilitated the progress of social changes from time to time. Caste and untouchability in India can be traced to the remote past, and the interrelationship between them is close. The treatment of a section of the people as "untouchable" represents an extension of the social divisions inherent in caste. When, therefore, the institution of caste came under attack in the wake of the social renaissance, the institution of untouchability came under attack simultaneously with it.

Free India's republican Constitution offers a powerful challenge to

the institutions of caste and untouchability. While it "abolishes" untouchability, it expressly prohibits discriminations based on religion, caste and creed between Indian citizens in respect of employment, use of public places, choice of profession, and so on. An amendment to the Fundamental Rights permits reservations and special provisions, in the interests of social justice and equality of opportunity, for the educationally backward classes and Scheduled Castes and Tribes in respect of educational facilities and recruitment to the public services.

These provisions and the legislative measures adopted in pursuance of them are indeed justified from the standpoint of affording equal opportunities for all in a democratic state, provided the consideration is kept in view that to categorize certain sections as "backward" and to accord them special privileges may lead them to demand continued categorization as "backward" and continued conferment of special privileges, and that these measures may thus prove self-defeating in their effects. Special reservations in the services and in other spheres for specified backward social groups have, therefore, a dubious value as eliminators of inequalities. In any case, specific time limits for the abolition of special reservations and special treatment are necessary if the secular democratic state is not to compromise its secularity.

The policy of recognizing caste as a determinant of political and administrative preference, while it remains constitutionally unrecognized for such purposes, has little justification. Political parties, which are expected to be the defenders and custodians of the secular complexion of India's Constitution, select candidates who are to represent them and the people in Parliament and the various State legislatures mainly on the strength of the caste vote which they can command. Caste is kept functioning by the strength injected into it by political parties of all denominations, and the common man's education out of narrow caste loyalties is thereby delayed. A duty thus rests on political parties to see that political campaigning in India rises above sectional appeals and does not exploit social divisions to secure electoral support.

Whatever be the origin of untouchability, the force of public opinion in opposition to it, which received great strength from Gandhiji's Harijan uplift campaign between 1920 and 1947 as part of the campaign for national freedom, has been progressively on the increase in recent years. A secular state and the segregation of a large segment of the population, and their consignment to conditions of inhuman degradation, are not mutually compatible. Untouchability is politically indefensible, constitutionally unwarranted and morally and socially repugnant. It offends as much against humanity and human dig-

nity as it does against political equality and social justice.

It is a paradox, but not an inexplicable one, of the social revolution in India, which is many years older than her secular Constitution, that, while the caste system is only obliquely attacked by the social reformer and the social workers, a direct attack is delivered against untouchability. This is because, though both symbolize an abnormal social order, the division into castes has not prevented members of various castes from living side by side or obstructed their social intercourse, whereas the Harijan has been regarded as an outcast, with whom social contacts and intercourse of any sort are taboo. He is made to live in separate *wadas* or *pallis*—wards or hamlets—away and apart from the rest of the village community. The injustice and inhumanity of this arrangement is so patent as to make it intolerable to all decent human beings. The anti-untouchability campaign from the twenties to the forties of the present century may have had a political background; but to Gandhiji and many others it was the human aspect that was most urgent. Amelioration of the lot of the Scheduled Castes (as the Constitution describes them) is a political and national obligation, not only because of the Constitutional provisions of equality and fraternity, but also because the backwardness of a large section of the population constitutes a drag on the progress of the nation as a whole.

Independent India has taken measures to combat untouchability on many fronts, giving meaning and substance to the legal abolition of untouchability. Educational concessions and scholarships to Harijan children and grants to Harijan hostels are an important part of these measures. Grants are also given for projects and activities for promoting the social welfare of the Scheduled Castes. Crowning and consolidating the various anti-untouchability laws adopted by the State Governments before Independence, is the Untouchability (Offences) Act of 1955. This makes it a cognizable offence punishable with imprisonment or fine to enforce religious disabilities, such as denial of access to places of worship, or social disabilities like refusal of access to shops, restaurants, cinemas and other public places, or to abet such acts.

All these measures are the inevitable sequel to India's secularism. If, despite all these, we come up from time to time against the blank wall of silent disregard of humanitarian as well as constitutional considerations, it only confirms that a social revolution cannot be achieved by legislation or state action alone. What is needed is, in the old expressive phrase, a "change of heart" among the masses of the people. It would be rash and unwise to conclude that no change

of heart is taking place. It is only somewhat slow in maturing. The important thing is that a good beginning has been made in that direction, that considerable advance has been registered and that the momentum of change is being accelerated by the compelling factor of technological and industrial development.

No assessment of India's social progress can be complete or realistic unless it is related to conditions in the rural areas. The social revolution has not passed the Indian villages by; but caste consciousness and the binding effect of caste ties and affiliations persist in the villages, because the technological and industrial developments that exert their pressure on conditions of life in the towns and urban areas have not yet percolated to the rural areas. Here the battle against illiteracy, superstition and outworn traditions must be protracted, persevering and patient if these evils are to be outlawed.

On the other hand, social changes have to reckon with caste cohesiveness in the rural areas, which constitutes a protective wall against adversity and misfortune, and its disappearance might leave members of the village community in a rudderless boat on a stormy sea. The disruption of the village social order, organized castewise, without the substitution of another system suitable to the changed conditions, might thus be a disaster. The setting up of a large number of local crafts and trades providing gainful employment to the villagers and a satisfactory solution of the land problem, which would ensure the economic independence of families and individuals, would be that substitute.

In the rural areas, as in the urban, the antidote to the toxins of the traditional caste system is the promotion of economic self-sufficiency. Once this is systematically done, the rigours of caste, in the religious and communal sense, will disappear, even if caste itself does not.

What applies to the caste system would apply equally to measures for Harijan uplift. Governmental efforts, through Harijan Welfare Departments, are devoted to improving the economic position of the Harijans by providing them with houses, wells, schools and so on, and by educating them out of their traditional habits of living. Much of the existing prejudice against Harijans derives from their lack of personal cleanliness and personal hygiene, which in its turn is traceable to their economic degradation. The continued segregation of the community, which only perpetuates their "second-class citizenship," should be replaced by making for them a life side by side with other sections of the village population. Separateness only breeds conditions in which it becomes the natural order, even as reservations and special privileges only feed the

appetite for their continuance. Existing discriminations can be eliminated only by boldly laying the axe to their root. Law and enlightened public opinion should work hand in hand to attain this consummation.

India, in pursuance of its secular ideal, is honestly and heroically striving towards the evolution of a strong, homogeneous nation. In that process, a continuous war is being waged against caste and untouchability, on the positive side by creating conditions in which economic and social equality among the various segments of the population will be assured, and on the negative side by systematically outlawing the conditions obstructing such equality. By any reckoning, the ten-year period during which India has had liberty of action is too short for the completion of the social revolution, even though its foundations have previously been laid. These years have been fruitful in social change, in ameliorating the position of women, in mitigating distinctions of caste and in removing untouchability. The concept of social equality is being translated more and more into practical form.

There is no fear that this process will receive a setback, because the psychological, political and other foundations for it are being strongly laid. If its pace is somewhat slower than many desire, it must be remembered that such a revolution as that through which India is passing inevitably takes time. To force the pace of change in such a manner as to provoke a counter-revolution would be disastrous for the country as a whole.

One significant question, however, arises. In our efforts towards establishing a secular democracy, are we unconsciously encouraging conditions in which new social class divisions as rigid as the existing caste system may be produced? This question will demand an answer in the years to come.

C.V.H.

Him I call a Brahamana who though innocent of all offence patiently bears reproach, ill-treatment and confinement. Patience is his force, his own strength his army.

—*The Dhammapada*, Verse 399

NATURE AND MAN

PROBLEMS OF CO-EXISTENCE

[**Mr. Roy Bridger**, well known as a champion of the back-to-the-land movement in Britain and of man's paying his debt in honest coin to the earth which sustains him, has laid hold of a great truth in realizing the unity of man and his environment. His warning has more than once been sounded in our pages against the drastic penalties attached to sinning against the implications of that unity. In this article he offers food for serious thought upon the danger of "neglect of the life sciences in favour of the death sciences," a danger which bids fair to be increasingly brought home to the most complacent and the most superficial.—ED.]

Under the threat of atomic warfare the world is trying to think in terms of co-existence, by which is implied co-existence between East and West. Ancient habits of thought, such as the comfortable resolve that if points are to be conceded in a dispute they must be the other side's, can be dangerous survivals in a guided-missile age. Yet behind human politics looms an even more formidable necessity—that of stabilizing co-existence between man and Nature. Although Nature managed well enough before man's arrival, and could presumably make do after his departure, we like to think we shall remain in the picture. But it can never be the other way round. Nature cannot be overthrown except at the cost of our own suicide.

The reason for this is that, although it is possible to make a mental distinction between man and his natural environment, the conception is quite illusory. Man, in isolation, simply does not exist. The individual does not exist. There is only mankind, or the individual, plus an intricate assortment of environmental props. We go through life with a strong supporting cast. Pay them off—and the Prince of Denmark has made his positively farewell appearance.

Trees, for instance, are one of the key groups in all Nature's kingdoms; in many things which are matters of life and death to us—soil erosion, shelter, humus formation, water circulation, and so on—trees are found to be inextricably woven into the pattern. But trees, too, are in the same fix as ourselves. They can't exist—in isolation. Their entourage includes mammals, birds, insects, worms, shrubs, herbs, grasses, ferns, mosses, lichens, algæ, fungi, mycorrhizas, bacteria and protozoa. A forest is not simply a group of trees; it is a complete social organization. We may form a notion of wresting trees from Nature's control and managing them ourselves—but who on earth is going to manage the rest of the crowd? In fact, the latest teachings of silvicul-

ture are that the highest level of management is reached in the natural forest, and that everywhere man's interference is disrupting the great natural cycles—of water, of nitrogen compounds, of carbon dioxide and of plant foods.

Apart from cultivated plants, domesticated livestock and various forms of life over which we exercise some sort of control, numerous animal, plant and insect species are recognized as indispensable to human existence—spiders and insect-eating birds for keeping down the numbers of those small but prolific organisms which if unchecked would eat us right off the planet, and termites for running the "dead wood department" in the tropical cycle of life, not forgetting the bacteria and protozoa but for whose presence in the human stomach itself digestion could not take place.

The Martians in Wells's story *The War of the Worlds* would seem to have had a fair chance of success when, with "intellects vast and cool and unsympathetic," they regarded this earth with envious eyes and from across the gulf of space "slowly and surely drew their plans against us." Yet the irony of their failure to conquer the earth was that no effective resistance was offered from without. They had all before them, but they collapsed before completing their conquest. They were slain from within, slain by the disease and putrefactive bacteria against which their systems were unprepared, for Martian life had developed without bacteria.

We are not so entirely self-possessed today as to be free ourselves from gloomy conjectures as to the outcome of our bid to dominate the planet. But the end, if end there is to be, is usually visualized as some spectacular cataclysm on the "Twilight of the Gods" scale. Man is such an important person that even his passing must be magnificent. Yet for all we know, we too may be brought down by the tiniest of living things. We are in any case only nominal owner-occupiers of our own bodies; multitudes of bacteria swarm within our domains, in fact practically running the whole show. The entire human army marches at the pace and on the terms of its stomach bacteria—which today are being heavily harassed by sterilizing influences of all kinds, such as refined foods, drugs, sleeping tablets, tonics, alcohol, tobacco, caffeine and so on. The latest threat is the obsession with cleanliness. The scholarly Fowler defines cleanliness as "freedom from dirt." But being an indoor person, he wouldn't know. A certain amount of good honest dirt is good for you, essential and imperative for you. The dirty old byres of the world have nourished some of the healthiest and toughest of peoples. But today everything must be spotlessly clean. Some of the newer techniques for securing cleanliness remove dirt (*i.e.*, life) so

thoroughly that the opposite pole is reached. Extreme cleanliness, like extreme dirt, means death.

In view of the thousands of millions of pounds we are spending on hydrogen bombs, inter-continental guided missiles, jet-propelled bombers, atomic submarines, artificial satellites and such-like, in defence of our "heritage," it is not out of place to ask, "What is this heritage?" The answer is that it is in essentials man himself. The rest is just a box of tricks. If man cannot maintain himself, it is useless to worry about the fate of the various metal boxes with which he propelled himself through the air and over the sea, to say nothing of a few museums filled with fossils, or a handful of libraries stuffed to the ceilings with lies.

The humiliating things about our imposing technological progress is that we ourselves have not advanced to match. Still the same old Neanderthal lungs and archaic digestive system. We have not made a scrap of progress since the time of King Ine of Wessex. We are still hopelessly trapped in the Stomach Age, which has been going on for millions of years and which shows no signs of coming to an end.

The futurist steel and concrete landscape we are contriving is thus suitable only for a species which has not yet had time to appear. Man's own most suitable environment is one not very different in essentials from the one he first inherited. Yet every day more jungle is cleared, more wilderness opened up. Hitherto Nature's machinery has been well taken care of, but with new developments in exploitation and communications more and more of it is falling into our hands. A terrifying situation can be glimpsed: man will find that his attempt to take over has brought him the responsibility of running the whole thing. Farm land, forests, national parks, nature reserves, it will all have to fall within a single integrated command.

The world of Nature, moreover, is something like an iceberg. The base of it is out of sight. The key to the cultivated plants and domesticated livestock on which we depend is the soil. The key to the forest life with which we dare not dispense is also the soil, though this is only now being realized. In every cubic yard of good soil some 200,000 living creatures are juggling with its nitrogen and phosphate percentages. They require their nutrients to be in organic form. They were conditioned that way millions of years ago, and have never got out of the way of it. With the flight of labour from the land, many agricultural operations are having to be skimped, and ironically enough the one which matters most—the feeding of the soil with properly prepared organic residues—is skimped most of all. It may be counted a triumph of human ingenuity to have invented processes for making

synthetic manures, but mineral salts merely provide a temporary stimulus to growth by burning up humus reserves, like a man swallowing a double brandy. The new mechanized composting techniques offer an opportunity of redressing the balance—one of the few examples we have so far devised whereby mechanization and Nature's way of life can run parallel.

In most other directions mechanization is proving to have been very dearly bought. Man is in fact fast becoming the prisoner of his own inventive genius—or demon. The first motor-car was just a harmless bit of fun; for large numbers of people today motoring is proving a device by means of which they can be flung at high speed on to a projecting piece of metal or a sharp edge of broken glass. Even if the accident rate is cut down, which seems unlikely, there still remains the nightmare of sheer numbers, all threading beetlewise with uniform fittings along standardized highways all the way up to John o'Groats. Some of the most elaborate machinery we have is to be found in the food-refining industries. That the products of it upset our digestion is unfortunate, for so much capital is tied up, the livelihood of so many people is involved, so many unthinkable international repercussions are threatened if any hitch occurs, that the set-up is practically unstoppable. Not to buy everything that is advertised these days is to be an unreliable element, practically a terrorist.

But the most immediately urgent manifestation of the vast conundrum posed by mechanical progress is the appearance of a race of demoniac earth-destroyers. Though still conventionally classified as military weapons, the new gods of war have in fact outsoared any trifling little quarrel that men can engage in. The quarrels are now of no consequence, and those who engage in them are of no consequence. Only the destroyers are left in the picture now, gaining in stature day by day, acquiring their finishing touches, poised for the last logical outcome of man's fatal neglect of the life sciences in favour of the death sciences.

The Martian fighting machines in *The War of the Worlds* were like giant men of steel, but the beings operating the switches inside them were small and vulnerable. For a few days after they had died their mechanized communicating devices cried on, a sort of high-pitched "Ulla, ulla, ulla, ulla," until abruptly it ceased. It was cut off—and who knows but one day man's own all-penetrating machine voice will be cut off abruptly all over the earth, its mortal operator stricken in his tracks by a Nature he could no longer control?

ROY BRIDGER

SLAVERY

[**Mr. C. W. W. Greenidge,** formerly the Chief Justice of British Honduras, a Member of the United Nations Ad Hoc Committee on Slavery and Director, The Anti-Slavery Society, London, writes here on an urgent world problem of which too little is heard. The more widely the facts about it can be publicized, the sooner and the more effectively can the weight of public opinion make itself felt. Especially necessary at the moment, as Mr. Greenidge brings out, is the setting up by the United Nations of supervisory machinery to make effective the now operative Supplementary Convention on Slavery of 1956.—ED.]

It is a common belief that slavery ceased to exist in the world about a century ago when it was abolished in the colonies of European nations and in the United States of America. That is far from being the case. Slavery still holds millions of people in its grip. It is found in one or other of the four forms under which it still exists in various parts of the world, in autonomous countries as well as in countries which are, or were, colonies in the past. Definitions of slavery rested on national enactments or on legal or philosophic opinion until slavery was internationally defined by the League of Nations in Article I of the Slavery Convention of 1926, which has been ratified by forty-four States and is still in force. That definition is: "Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised." There are still four classes of people who come under that definition.

There is still the old type of chattel slavery which is usually associated with the term "slavery"—under which people are either born slaves or are bought or inherited and then die as slaves. This is still found in several countries in the Arabian Peninsula which have not abolished the legal status of slavery. There is still a slave trade from Africa and from other countries in Asia into Arabia. It is not uncommon for pilgrims from overseas, to the holy places of Islam in Arabia, to take non-Moslem servants with them on a pilgrimage to Mecca and then sell them into slavery on arrival in Mecca, thus using them as living traveller's cheques! The League of Nations found out about this practice and it influenced the governments of the countries from which the pilgrims came to institute careful inspection of the travel papers of departing and returning pilgrims and their entourages so that all who went and did not return could be satisfactorily accounted for. The Dutch had the most thorough inspection of the departure and return of pilgrims from the Dutch East Indies, and some other countries had similar systems. But in recent years this vigilance has been relaxed and the abominable practice has increased.

A French investigator, Pastor

Emanuel La Gravière, stated in a Report to the French Legislature in 1955 that not only did the sale of servants of Moslem pilgrims persist but that slave-traders in Arabia sent Africans to Africa to recruit slaves. These emissaries pose as Moslem missionaries and entice Africans to accompany them on pseudo-pilgrimages to Mecca. Then on arrival in Saudi Arabia they are arrested for entering the country without a *visa*, are imprisoned and later handed over to slave-traders. Saudi Arabian representatives at the United Nations deny this and affirm not only that Saudi Arabia has laws prohibiting slave-trading but also that they are enforced. Pastor La Gravière's information came from the French Ambassador in Saudi Arabia in 1953, and the Saudi Arabian law did indeed forbid importation of slaves, but only by sea, while it also authorized the Minister of the Interior to license slave-traders. The social position of a man in Saudi Arabia is said to depend largely on the number of slaves he owns and it seems that the increase of wealth in the country, due to oil royalties, has stimulated the demand for slaves. Prices have risen from about £40 to £150 for an able-bodied man and from about £400 to £700 for an attractive girl.

The only states in Arabia in which slavery has been legally abolished are the Colony of Aden, the Sultanates of Quaiti, Kathiri and Lathy, Bahrein, Kuwait and Qatar. All the others, namely, Saudi Arabia, the Yemen, Oman and the other small Sultanates and Sheikdoms in the Aden Protectorate, are slave-owning.

Slavery has been legally abolished in all countries in Africa, except that part of Morocco which, until recently, was under Spanish protection. There is some evidence that slavery is still practised in Mauretania.

Slavery was abolished by law in Ethiopia in 1942 and the Government of Ethiopia affirms that slavery has in fact ceased to exist. British officials in the Sudan, however, have stated that slaves from Wallega in Ethiopia were still seeking refuge in the Sudan as late as the end of 1955 and that they were usually followed by their owners who said that they had come to retrieve their slaves.

In Africa, south of the Sahara, an ancient custom, still prevalent, is for a man to acquire his wife by payment of bride-price to her parents. The woman is usually acquired without her consent and, according to tribal law and custom, her consent is not necessary for the validity of the marriage. A woman so acquired may also be sold by her husband to another man without her consent and on her husband's death she is inherited by his heir, being bound to become the wife of the heir or of any man to whom he may sell her. The husband thus has power of ownership over his wife and she is his slave within the

meaning of the international definition of slavery.

In the French and Belgian colonies in Africa, in the Union of South Africa and in Southern Rhodesia laws have been passed making the consent of both parties essential to the validity of a marriage and prescribing a minimum age of consent, thus also putting a check on child marriage. In British Somaliland a widow has been given the right to refuse to become the wife of her deceased husband's heir.

In some countries of the Far East it has been a custom for poor parents to sell or give away one or more of their children to better-off families, believing that thus the lot of the child will be improved. The receiving families are usually willing to take the children to exploit their labour: if girls, as domestic drudges, as concubines or as prostitutes; if boys, as labourers in workshops, etc. In China the practice was wide-spread. A Chinese organization estimated the number of so-called adopted children in China, in 1939, at three million. There is no reliable information on the position in China today.

This practice also exists in Japan. A report prepared by the Ministry of Labour of Japan states that in the year ending June 1952 no less than 1,500 children who were so disposed of had been traced.

This practice also exists in the colonies of European nations in the Far East. The British have tackled it successfully in Hong Kong and in Malaya by requiring registration of all "adopted" children, followed by their regular inspection by Welfare Officers. Registration began in Hong Kong in 1929 and there were then about 10,000 "adopted" children. The latest reports show that there are now less than 2,000. The situation is usually terminated by the "adopted" child running away on becoming an adult and finding another niche in society.

In primitive countries not yet on the money economy, in which landholding is communal, a man usually has little or nothing but his labour to pledge as security for a debt. In this way debt-bondage arises; that is, a person pledges either himself or another under his control as security for a debt. In theory at least, debt-bondage is but a temporary form of slavery; for the assumption is that the enslavement ends when the debt is paid. But actually the value of the services of the person pledged are not always applied towards liquidation of the debt and as he rarely has any other means of repaying it, he remains enslaved for life. In some countries debt-bondage is hereditary. It is a very widely spread form of slavery and it is impossible to estimate the number of people affected by it.

There is a position intermediate between slavery and free labour which has not always been sufficiently distinguished from slavery. That is serfdom, usually called

peonage today. It has its origin in land-holding. In past ages conquerors usually dispossessed the conquered of their land but allowed them to use small parcels of it on condition that they worked for the landlord without payment for a prescribed number of days a week; thus was formed the community of conquered serfs. The landlord thus becomes entitled to only a fixed part-time service from the serf, instead of to all his time and service, as would be the case with a slave. The relationship between master and man changed from a personal to a territorial one. The status of serf was an hereditary one. In feudal times serfdom was widespread but it is now largely limited to some countries of Latin America. The Spanish conquerors of America took away the land from the American Indians and made them serfs. They called them peons. The practice exists still in Peru, Ecuador and Bolivia, and the number of peons in these three countries is estimated to be eight million in the aggregate. In 1955 the Government of Bolivia stated that it had instituted land reforms which would free two and a half million peons from peonage. The United Nations and the International Labour Office are co-operating in measures for the uplift of the peons in this region.

The shackle of peonage has usually been rivetted more firmly by inveigling the peons into debt-bondage also. The landlord keeps the only shop on the estate, from which the peon must buy what he cannot produce. Credit is given to the peon and the debt grows and can almost never be repaid. On the death of the peon the liability for his debt passes to his next-of-kin, usually his children.

Slavery first became a problem of international concern at the Congress of Vienna in 1814, when eight European countries declared that they would bring about the end of the slave trade. More concrete action was taken at the Brussels Conference of 1890 when an International Convention was held and machinery was established under it to abolish the slave trade. The twenty-four years following the holding of that Convention were the most fruitful period in the effort for the abolition of the slave trade and at the outbreak of the first World War in 1914 it had all but disappeared. The League of Nations then sponsored the Slavery Convention of 1926 but no machinery was provided for supervising its activities and little resulted from it for the first years. In 1932 an Advisory Committee of Experts on Slavery was set up also by the League of Nations and in the years that it functioned it did good work. It came to an end with the outbreak of the second World War in 1939.

The United Nations took up the problem of slavery in 1948 and appointed an *ad hoc* Committee to

study it and to recommend action. The Committee advised making a Supplementary Convention on Slavery, to supply deficiencies found in the Slavery Convention of 1926 and also establishing machinery to supervise the application of the Slavery Convention's recommendations. The Supplementary Convention on Slavery was held at Geneva in September 1956 and was then signed by thirty-one states, but the supervisory machinery recommended by the *ad hoc* Committee on slavery has not yet been established. Will the United Nations repeat the mistake of the League of Nations or profit by its experience?

The Supplementary Convention on the Abolition of Slavery of 1956 has since been ratified by the Soviet Union and by the United Kingdom. These two ratifications make it an operative Convention.

The aim of the Anti-Slavery Society is now to get machinery established by the United Nations to supervise the application of the Slavery Conventions. Nearly 600 treaties had been made for the abolition of the slave trade and of slavery but none of them was effective until the Brussels Act of 1890 provided a Slavery Bureau to supervise the application of the recommendations of that Convention. After the twenty-four years that it was allowed to operate it has been shown that the slave trade was all but extinguished. But the Peacemakers at the Versailles Conference, at the close of the First World War, in their zeal to build a new world, held in 1919 the Convention of St. Germain-en-Laye which appeared to have abrogated the Brussels Act of 1890. It is doubtful that it really did so in law, but in fact the result was the getting of the Brussels Act of 1890 pigeonholed. It took ten years to convince the League of Nations of the need for supervisory machinery. But when the League saw that the several years which followed the making of the Slavery Convention of 1926 were barren of results, it yielded to the pressure from the United Kingdom, which was striving to get necessary machinery set up, and established the Advisory Committee of Experts on Slavery. It is hoped that the United Nations will profit by the experience of the League and set up another Advisory Committee of Experts on Slavery to supervise the application of the Slavery Conventions.

C. W. W. Greenidge

BUILDING THE NEW INDIA

[Means, as Gandhiji emphasized, are inseparably related to ends, conditioning inevitably the results of any action. One of the most hopeful features of India's planning is its inspiring of the willing participation of the beneficiaries, in India's lakhs of villages, in a united effort for the commonweal. This is brought out by **"A Student of Theosophy"** in this, the second of four articles on "Building the New India," the first of which appeared in our last issue.—ED.]

II.—THE DEMOCRATIC APPROACH

The First Five-Year Plan, assisted to some extent by foreign aid, helped India in laying a sound foundation for her future economic progress. Erected on this foundation is the Second Five-Year Plan, framed mainly on the basis of self-help and self-reliance. As foreign financial help, beyond certain limits, is fraught with political risks, India has to depend for her progress primarily on her own abundant manpower. This is her real capital which has long remained inadequately tapped and unorganized. Rightly, therefore, has the emphasis in the Second Plan been laid more on physical planning than on the financial approach. It is based on the concept of "planning from the bottom."

The principal objectives of the Second Plan are formulated by the planners thus: The achievement of (*a*) a sizeable increase in national income so as to raise the level of living in the country; (*b*) rapid industrialization, with particular emphasis on the development of basic and heavy industries; (*c*) a large expansion of employment opportunities; and (*d*) reduction of inequalities in income and wealth and a more even distribution of economic power. The early fulfilment of these targets by a country like India, which starts with the handicap of tardiness in industrialization, is no easy task. It has to encompass within a relatively brief period a process of development that took several generations in countries which had an earlier start.

Economic growth is recognized to mean not only more production but also increasing capacity to produce, a vital process in which, as the planners state, the development of human faculties and skills is no less important than the marshalling of the material resources. The basic criterion for determining the lines of progress, it has been rightly emphasized in the Plan, is social gain and not private profit. The importance of having the major decisions regarding production, distribution, consumption and investment, in fact, the entire pattern of socio-economic relationships, made by agencies imbued with social purpose is recognized. The benefits of the eco-

nomic development are to accrue more and more to the relatively less privileged classes, with a progressive reduction of the concentration of incomes, wealth and economic power. In the words of the Plan:—

> The problem is to create a milieu in which the small man who has so far had little opportunity of perceiving and participating in the immense possibilities of growth through organized effort is enabled to put in his best in the interests of a higher standard of life for himself and increased prosperity for the country.

Planning in modern times usually tends towards over-centralization of political and economic power, resulting in the curtailment of individual liberties to a considerable extent. In fact, there is an extremist school of thought which regards all economic planning as a "road to serfdom." In undertaking, therefore, her First and Second Five-Year Plans soon after emerging from "serfdom" India has taken upon herself one of the greatest challenges of modern times, namely, to plan out her social and economic life under a democratic set-up through peaceful and non-violent methods.

The Prime Minister has reiterated this view a number of times both in public speeches and in Parliamentary debates. After his visit to China Shri Nehru, in the course of several speeches, made it abundantly clear that, although he was deeply interested in the progress of China, there was absolutely no question of India's imitating China's political and economic organization. India was wedded to the methods of peace and democracy, although she did not want to interfere with the systems prevailing in other countries. He observed:—

> I think that in the long run the democratic and peaceful method is more successful even from the point of view of time and much more so from the point of view of results.

In its conception, formulation and execution, the Indian Plan, therefore, adopts a democratic approach which is in entire accordance with the Directive Principles of the Constitution of India which has enjoined a democratic approach to the solution of all problems. This may be an arduous way, but, being peaceful in the attainment of its goals, it is the Gandhian approach. Schemes are based on the needs and demands of the people in the villages rather than on *a priori* doctrines and rigid theories. Such schemes are being worked out with co-operation, not coercion, with understanding, not dictation.

National development is by no means mechanical: important as resources undoubtedly are, national development is not primarily a financial or a physical problem. Fundamentally, it is an educational and psychological process and, if an ambitious term may be used, even a moral one. Self-improvement cannot be brought about by compulsion. The transplantation of insti-

tutions, the adoption of techniques and the introduction of machinery have all to be done with circumspection and discrimination, lest the remedy be worse than the disease. The importance of the social milieu in any scheme of development cannot therefore be overstressed. It is in this context that the President of India, Dr. Rajendra Prasad, remarked:—

> Government machinery, even if it be of a welfare State, is by virtue of its very constitution impersonal, whereas welfare service requires a human touch which voluntary social workers alone can bring to bear upon it.

One is reminded here of a Chinese proverb:—

> If you are planning for one year, plant grain; if you are planning for ten years, plant trees; if you are planning for a hundred years, plant men.

The very process of democratic planning involves the planting of men and women, who alone can constitute a new society. Co-operative work and education would definitely make them "easy to lead but difficult to drive; easy to govern but impossible to enslave." It is the human being with his ambition and feelings, even his pride and prejudices, who has been made the pivot of the Second Plan.

The whole object of economic and social development is to give ordinary men and women wider opportunities for a fuller and happier life. Human beings are not to be sacrificed in India at the altar of some "sacred" programmes or targets, nor is human dignity to be crushed under the wheels of a ruthless bureaucratic machine. The approach of the Indian Government to the evolution of a new pattern of society springs from the dynamics of life. "The Sabbath was made for man and not man for the Sabbath"; likewise systems, doctrines and formulæ, according to the Prime Minister, are made for the benefit of man, and not man for them.

It is the same fundamental attitude to the human problem which, applied in the international sphere, pleads for the imposition of a ban on experiments with hydrogen bombs and atomic weapons, for preserving the human race. Applied in the national sphere, it implies that the use of modern mechanical methods of production should not bring about suffering and starvation for the working class. As with machines, so with all ideologies and doctrinaire systems. They have a justification and a meaning only in so far as they serve the changing needs of the human race.

It is this dynamic concept of economic and political systems, as having to be varied with the requirements of human society at different times, which gives to the Indian Prime Minister's ideal of the "socialistic pattern of society," embodied in the objectives of the Plan, a sense of realism and urgency.

The use of peaceful and non-violent means to achieve a socialistic pattern of society is characteristic of the Indian approach. India has neither the resources for nor the tradition of violent socialistic revolution. The abjuring of violent means will ensure the new society against totalitarian tendencies; the non-violent methods will also make for stability and peace. It will be possible to bring about a measure of socialization of the means of production through these peaceful methods, but private enterprise is not eliminated in the Second Plan. It is given a role appropriate to it in the new shape of things. The new pattern derives its strength from love and respect for human life. And it will promote the growth and flowering of richness and beauty in everyday life.

The most significant development in recent times towards the enrichment of the drab life of the villager and the changing of his outlook has been the institution of Community Development Projects and of the National Extension Service. This has created a new scene "of a nation building itself, remaking itself," with the prospect, as these spread, of all the people of the country working together to make a New India, not abstractly for a nation but for 360 million human beings. As Prime Minister Nehru has put it:—

For the first time we tackled the rural problem in a realistic way...by inducing the people themselves to solve their own problems. Something life-giving went to them and their eyes brightened and their arms began to function and their muscles became stronger. A process of rejuvenation set in.

The Community Projects represent the most dynamic sector of our economic planning; for, apart from their material targets, they are calculated to effect a thorough transformation of the people's psychology, shaking it to its depths and recreating it to bring about a far-reaching peaceful social revolution in the country. The programme is more than material planning in that it is meant to rebuild men and women by arousing them to the discipline and joy of self-help which will not only elevate the individual but also strengthen and stabilize the social structure. On the material plane, one sees the happy picture of India's villages, redeemed from their accumulated lethargy, having begun to function as vigorous, self-creating and solvent units in a vast link-up of corporate action. They are thus discovering themselves.

The world has in the past seen other instances of communities living in self-evolved patterns of collective efforts, but the uniqueness of the Indian experiment lies in its approach and magnitude and in the emphasis it places on the evolution of human personality under the stress of work as an integrating principle. The aim is es-

sentially one of matching material resources by enlightened human interest in voluntary efforts that will engender self-respect and recast socio-economic relationships. The basic lesson of the Community Projects is the stirring of popular enthusiasm and its canalization for constructive enterprise conceived in the interests of the whole community.

This rural transformation has been ably described by the Prime Minister in one of his periodic messages to the nation:—

The basic fact remains that our purpose is to build up human beings and to make them better in every way. The task of our community development schemes is to bring the message of hope to the masses of our people, to teach them self-reliance and confidence in themselves and the way to realize our objectives through hard and co-operative effort.

A new chapter has begun in this fascinating story of rural India, a new drama is being played in our broad fields and our innumerable villages. The actors in this drama are the tens of thousands of our village workers, organizers, etc. Indeed, the actors should include every man and woman and even child. May all of them have this sensation of playing in this great game of building up India, this great adventure that should ennoble their lives. It is through great effort that we grow, it is by allying ourselves to great causes that we also develop some touch of that greatness.

This colossal task of transforming the face of rural India from that of poverty and gloom to one of plenty and gaiety within a few years after India's gaining of independence is being greatly facilitated by the reformation of the educational system, a major determining factor in the success of the Plan. How the changes being wrought in the educational system are not only bringing about rejuvenation of rural life but are also helping to foster democratic habits and ways of work will be discussed in the next article.

A STUDENT OF THEOSOPHY

(To be continued)

Mr. G. L. Mehta, India's Ambassador at Washington, speaking at Concord (Massachusetts) on July 15th on Thoreau, said that, "at a time when totalitarian movements loom before the world it is well to realize the power of ideas and to pay respect to 'the still small voices' of such great men." He added that "civilization had no future unless they could devise a more sensible method of settling differences and overcoming the conflicts between nations than destroying one another."

THE GENERATION OF POWER

[**Mr. Peter de Morny**, author of *The Best Years of Their Lives*, writes about Power in Nature, which, abused, produces ills and, used with understanding, creates peace and joy. The greatest of all powers in Nature works incessantly and is called Karma. It is the Perpetual Motion, ever curving in the right direction, and is infallible in its native intelligence.

By evolution consciousness attains self-consciousness with the power of free will and moral choice. Knowledge of the Law gives man the power of adjustment and adaptability. The Law adjusts the wrongs of man by Its Justice, and by Its Mercy teaches him how to adapt himself and respond to Its benign work. Love and hate colour the human personality. Selfish men through the power of hate commit sins of omission or crimes of commission. Selfish affection in deriving pleasures creates pains for oneself and others. Hatred is blind and binds by hate; Wisdom is vision and unites by Love.

Mr. de Morny gives the examples of Lenin and others whose active hatred has degraded the moral nature of man; Gandhiji was superior to Lenin, as a man and as an internationalist; he would have nothing to do with the lust of power which uses violence and war, as Lenin did. This power of hate corrupts and ultimately kills its creator.

Nature intends, and has given unmistakable signs, that Man should be an Adept in Power as in Wisdom and Sacrifice. The type of power is well described :—

"Desire power ardently. . . .And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

Such power does not beget a Lenin, a Hitler or a Stalin, but creates a Gandhiji, a Thoreau, a Tolstoy, who belonged to the army of Fortune's Favoured Soldiers.—ED.]

Many people when confronted with the phenomenon of individual power must have asked themselves: What quality is it that makes it possible for a single man to change the whole course of history? How is the power generated to make the miracle possible? What is the basic secret of the power-addicts who have afflicted mankind from Nero to Stalin?

There may be several answers to these questions, but one is clearly indicated by certain outstanding historical cases, which seem to confirm the theory that hatred is one of the greatest generators of worldly power, and that a significant number of outstanding revolutionists have been actuated primarily by hate.

Two most startlingly similar examples of this are found in the early lives of Flavius Claudius Julianus, better known as Julian the Apostate, born in A.D. 331, and V. I. Lenin of our own age. Both these remarkable men possessed

adored elder brothers; both, as children, saw them executed by the ruling powers. In both cases the hatred engendered by this persecution made of these men fanatics who, by superhuman strength, came near to annihilating not only those powers but the entire ideological structure upon which they were based. Lenin, indeed, actually achieved this goal in his own country, while Julian's plans for replacing the apparently triumphant Christian Church with the cult of Mithras, expanded into a universalist solar monotheism, as the state and world religion of his era, seem to have been frustrated only by his untimely death.

The hatred of this pagan Emperor for the new religion into which he and his brother, as relatives of Constantine, had been inducted cannot be adequately explained by the reasons usually given for it: his mother's influence, his innate Hellenism. At the age of seven such considerations mean little; but the emotional upheaval, at that age, of seeing the massacre of most of his family by order of his so-called "Christian" cousin, Constantius, must certainly have been enough to turn an affectionate child for ever from a religion which could permit such treachery and cruelty in its adherents.

And this is quite obviously what happened. Moreover, it drove him into the ranks of Christianity's greatest rival, the cult of Mithras, the traditional religion of kings and emperors which was, in any case, far better suited to his conquering and austere temperament than the newer religion so recently established by his uncle. So Julian became the St. Paul of the Mithraists, visualizing his chosen Faith as a universalist creed under which the *Pax Romana* could be more firmly and widely established.

His own extensive knowledge of the world religions of his time, his Neo-Platonism and his initiation into the esoteric and occult schools of thought by his friend and mentor, the philosopher Maximus of Ephesus, who supported him in his aims until the end, made him peculiarly suited to his role; a fact that was evidently recognized by the Fathers of the Christian Church who, having thought that they had achieved final victory over the pagan cult, found themselves confronted by its revival at the order of one of the greatest champions it had ever possessed—the Emperor Julianus.

They feared his intellectualism and cold, calculating hate far more than the emotional persecutions of such men as Domitian, who had at least given them the chance to be martyrs, with the accruing prestige. Julian did nothing of the kind. He was not concerned with exterminating persons. His aim was simply to annihilate the ideology that could permit persons to do, without remonstrance, what his cousin Con-

stantius had done. And there is little doubt that, had he survived, he might well have achieved his goal, for the Army adored both him and his pagan god, and it was the Army that determined the policies of the Roman world.

In the case of Lenin the death of his brother aroused even more indiscriminate hate. For Lenin was in his teens at the time of the execution, when mental and emotional balance is always precarious; and there is little doubt of his subsequent mental abnormality. His hate was not only for the responsible Czarist *régime,* but for his mother's bourgeois friends and acquaintances who ostracized her after the event. The hate was for all above the status of proletarian, any who may have been implicated in the injustice that had been done to his family. And the Leninist empire has been built upon this inward personal fury of hate which one man felt for the oppressors of his time. Zinoviev said of him that "the whole of Lenin" was contained in the couplet:—

> Kind words are no praise for us
> The hate-laden cry of rage is our only delight.

But even his greatest admirers could hardly claim that he had a pleasing personality. The man was, from first to last, a boiling cauldron of class hatred, and it was on this impulse and attitude that the materialists thought, and still think, to build their world brotherhood. A curious supposition!

The strange thing is that a similar, though not so fanatical, hatred provided the driving power also for that still earlier sponsor of scientific materialism—Voltaire. In his case, too, the hatred was for a higher "class."

As a wit and playboy Voltaire had, in his youth, been welcomed into the homes of the bored aristocracy of which he was not a member. The jester has always a place at Court—so long as he keeps to it. But Voltaire was evidently not aware of this stipulation, and when it came to a dispute with one of the *noblesse,* when justice should have given judgment in his favour, he found all those who had appeared to be his friends ranging themselves on the side of the member of their own class.

He had plenty of time to ruminate on the injustice of this attitude during his confinement in the Bastille, where he was incarcerated for daring, as a commoner, to stand up for his "rights"; and from that long, bitter and resentful rumination emerged a transformed being; no longer a playboy, a light-hearted jester, but a fanatic sworn to vengeance against a whole class of people who had so deeply humiliated him. How far he could have foreseen the eventual extermination of that class by means of Diderot's Encyclopædia and the age of "enlightenment" for which it was responsible, it is impossible to say.

But he had a brilliant mind, and could not, in those days, with revolution in the air, have been entirely blind to what he was doing in betraying the injustices of the rulers to the murmuring populace.

Lenin and the Russian Revolution were indeed the logical and historical consequences of, first, the hate-impelled doctrines and revelations of the Encyclopædists and, second, the French Revolution. The ever-mounting storm of violence and class-hatred had only to contact a leader similarly charged to burst into the world-transforming fury witnessed in 1917.

But as we regard the consequences of hate-generated power throughout history, and note the inexorable deterioration of values and near-extinction of quality that follow in its wake, we are reminded of the existence of another generator of power, the exact antithesis both in nature and result of that which we have been considering—that of Love.

This was the basis of the gentleness and harmlessness of Lao-Tze. Love for humanity, leading to the desire to diagnose the ills that beset it and to remedy them, sent Gautama the Buddha away from his adoring family on his long quest for wisdom. Love for God and man motivated every action of Jesus Christ. And who can deny the power of these and similar great Teachers to sway the minds and destinies of the human race?

Yet, just as their motive was the antithesis of that of the men of hate, so was the quality of their power. For theirs might well be called a heavenly power, an eternal power of attraction, a quiet, persuasive drawing, as Meister Eckhart put it, by means of "the cord of affinity" and the "net of the seven high attributes of the Father," gently persuading men to the Highest Good by appealing to the divine spark which these lovers of humanity believed existed in all men.

Those who have yielded to this gentle, attractive power have found "rest unto their souls," some in monasteries or nunneries, others on the highways and in the market places. Their surroundings did not greatly matter; they found themselves transformed, made into new men, by this mightiest of all powers generated by Love.

But a power that works so quietly, invisibly and individually is not enough for the impatient, wilful hearts of the majority of men. They demand immediate and violent external action, something that ensures quick results and does not make too many demands on the inner life. And because of this choice they fall prey to the power-addicts, the fanatical men half-crazed by personal hate, to whom they become pawns and slaves.

I do not think it can be denied that this is the pattern of history: that violent revolutions have always led to a degeneration of character

in humanity and a lowering of quality in its standards. Whereas the evolutionary process evoked by the power of Love, which sets men at the task of improving themselves, softening and taming their character, destroying the brute man and replacing him with a harmless species of *homo sapiens,* has the effect of raising the general tone of humanity and re-establishing quality in the common life.

All the arts, literature and great philosophies have needed times of peace in which to establish themselves. But such peace has never been more than an interval between wars. The only genuine peace humanity has ever known has been that bestowed by those who have sought to save the world by the power of Love.

So it seems that before we put our faith in this or that modern panacea for the world's evils, we should do well to examine the motives of those who offer it, and the means by which they seek to establish it. For we can be quite sure that if the power—however effective it seems to be—is generated by hate, the harvest eventually reaped will be of like nature. We cannot escape the results of wrong means and motives. That is the *karmic* law. The evil inherent in the seed must inevitably be produced in the flower.

The "enlightenment" afforded by the Encyclopædists was for the purpose of engendering hate for the oppressor classes in the oppressed. It did not come from a genuine love of the people, who were obviously not mentally or emotionally capable of dealing with such information, and could only vent their primitive feelings in the Terror of bloody revolution. Lenin's concern was not primarily for the serfs but for revenge on those at whose hands he and his family had suffered, and therefore his promised universal brotherhood became the tyrannical police state of Stalin.

As we have seen, there can be no doubt that hate can, and has throughout the course of history, generated a very mighty appearance of power; but such power has always proved temporary and transient, and devoid of any healing for the woes of the earth. This was inevitable, since, as Pascal reminded us, "*Les revolutions changent tout sauf le cœur humain*";[1] and this is true of any sort of external force.

Therefore genuine power, that which truly transforms instead of merely appearing to do so, cannot be generated by hate but only by Love.

PETER DE MORNY

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[1] "Revolutions change everything except the human heart."

NEW BOOKS AND OLD

The Fourth Way: A Record of Talks and Answers to Questions Based on the Teaching of G. I. Gurdjieff. By P. D. OUSPENSKY. (Routledge and Kegan Paul, Ltd., London. xi+447 pp. 1957. 40*s.*)

Ouspensky was for many years the very able London exponent of Gurdjieff's system of psychological, philosophical and religious ideas, which are attracting the attention of more and more people in Paris, London and New York. Ten years have elapsed since Ouspensky's death and this new work is the result of the putting together of records of meetings held by him in London between the years 1921 and 1946.

Books which take the form of question and answer are difficult to read owing to the abruptness in the change of subject, but they have the compensatory advantage that they allow of obscurities being dealt with as they crop up. And the strong point of all of Ouspensky's books, including this one, is their clarity and the skill with which he handles difficult subjects. It was by means of question and answer that Ouspensky himself learnt Gurdjieff's system of thought and it is by the same method that for over a quarter of a century he passed it on to others.

This new book should be of special interest to readers of THE ARYAN PATH, for Gurdjieff's teaching and that of the Theosophical Movement have many things in common. Both came from the East and I have been told—but whether this be true I have not yet been able to verify—that in one of Madame Blavatsky's letters to an early member of the Theosophical Society she foretold that the next great teacher of Eastern knowledge would be an "instructor in dancing." Now, part of Gurdjieff's method of development consists in the learning of very complex movements and sacred temple dances which he brought back with him from his travels in the East. Madame Blavatsky's remark is therefore of considerable interest.

The title *The Fourth Way* has been taken from one of Gurdjieff's talks on the subject of man's inner development. He said that there were four methods by which man's inner potentialities could be developed, three classical methods and one which appeared only occasionally in human history. The three classical methods were the well-known ways of the fakir, the monk and the *yogi,* respectively, and to the less well-known method Gurdjieff gave the name of the Fourth Way. It was the Fourth Way which he himself taught and, according to Gurdjieff, it possesses certain advantages over the better known paths to man's evolution. One of these advantages is that it uses methods taken from all three of the classical ways, and consequently brings about quicker results. Another advantage is that it does not necessitate, as the other ways do, retirement from life. On the contrary, it uses the incidents of everyday life as the material with which it works. A final advantage is that far from demanding of the disciple faith and obedience, it discourages these attitudes to knowledge, proclaiming that the disciple must never do anything on the basis of authority alone but only if he himself has a good reason for doing it. Everything must be judged pragmatically by its results.

It is impossible to give an adequate description of Gurdjieff's ideas and of Ouspensky's exposition of them within the limited space allotted to a reviewer. Gurdjieff's system of thought requires a lengthy study and this new book of Ouspensky's is only likely to be of value

to those who are already acquainted with his previous work, *In Search of the Miraculous. The Fourth Way* should therefore be regarded as a companion volume to Ouspensky's earlier book on Gurdjieff. It shows the reader how to make practical use of Gurdjieff's ideas, and since the number of people who are interested in these ideas is growing rapidly, *The Fourth Way* should be as successful as was its forerunner.

KENNETH WALKER

[Many strange thoughts have been attributed to H. P. Blavatsky; thus, for example, our esteemed reviewer states that she gave out that "the next great teacher" would be an "instructor in dancing." In more than one place H. P. Blavatsky has said that a new teacher will open a new cycle in 1975, and the most authentic statement is to be found in the closing section of her *Key to Theosophy*. It mentions nothing about instruction in dancing.—ED.]

The Ramayana of Valmiki. Vol. II. *Aranya Kanda, Kishkindha Kanda, Sundara Kanda.* Translated by HARI PRASAD SHASTRI. (Shanti Sadan, London. xii+543 pp. 1957. 25*s.*)

Hari Prasad Shastri has served Valmiki well and produced a readable translation of the *Ramayana* in English. It is a welcome contribution to the interpretation of Indian thought to English readers.

The present volume covers the period of Rama's exile in the Dandaka Forest, Ravana's abduction of Sita and Hanuman's finally successful search for her, and ends with Hanuman delivering this news to Rama.

The translation suffers somewhat from literalness but a translator is circumscribed. He has to be faithful to the text and also to interpret its spirit. The faults of this translation are few and its virtues many. In numerous beautiful passages the text matches the poetry of Valmiki's Sanskrit, in which the thought is cloaked in symbol and expressed in rich and subtle imagery. For example:—

> Her yellow silken robe floating in the air resembled a cloud illumined by the setting sun, but her pure countenance as she was being transported through space far from Rama, had lost its radiance, like a lotus detached from its stalk.

And,

> Entangled in a mighty web of sorrow, her beauty was veiled like a flame enveloped in smoke . . . or an intellect which is darkened or fame tarnished by calumny.

Many gems of thought buried in the original come to light with fresh lustre: "Warriors bear their bows, so that the word 'oppression' may not be heard on earth." "Man resembles his mother . . ." and "The world abides by virtue of its own inner being."

The characters emerge full of vigour and individuality. Sita is constantly referred to in the earlier text by her physical characteristics. It is not till she is borne away by Ravana that her beauty is spiritualized. In captivity her steadfastness and faith shine forth like a beacon to all succeeding generations of Indian womanhood.

But let us not overlook the central message of the *Ramayana,* which is the struggle of the good against the evil and the victory of the good, even though the evil may appear to thrive for a while. It was due, in no small measure, to this message of the *Ramayana,* which Indians took to heart, that they wiped out the blot upon their fair country of many years of foreign rule.

B. ZUTSHI

The Philosophy of Jnanadeva. By B. P. BAHIRAT. (Pandharpur Research Society. Sole distributors: Popular Book Depot, Bombay. 220+20 pp. 1956. Rs. 6.00)

This volume is an enlarged version of

the thesis submitted by the author for his M.A. degree. The main point sought to be made is that Sri Jnanadeva has made a characteristic and original contribution to the Adwaitic tradition in Indian philosophy. The chief work relied upon for this purpose is *Amritanubhava,* of which an English rendering is appended at the end.

Jnanadeva, we are told, contends against Shankara's theory of ignorance and his explanation that the variety of existence is due to *Maya.* In *Chid-Vilasa* or the Play of the Pure Intelligent *Atman,* a more constructive explanation of the mystery of existence is offered, and this, we are told, is a suitable foundation for the *Bhakti* cult of the Maharashtrian saints, such as Namadeva, Eknath and Tukaram, of whom Jnanadeva was the natural leader. The power of love according to this theory is the central fact of the Universe, and Jnanadeva, like Spinoza, seems in a sense thus to plead for the "Intellectual Love of God" as the pathway to liberation and fulfilment.

With this central and constructive part of the argument most students of Indian thought will agree, and the author must be congratulated on the devoted care with which he has marshalled relevant facts. On the other hand, it appears to me that admiration and appreciation of Jnanadeva has led the author into comparisons and criticisms of other doctrines which are not justifiable. His argument reminds one of certain arguments offered on behalf of the philosophy of Sri Aurobindo, in which too an attempt is made to show its superiority to Shankara's philosophic doctrine. I do not think that in either case there is satisfactory valid proof that the alternatives to Shankara's *Maya* are more adequate or really solve the mystery of life, except to those who are subjectively inclined to favour them. Words like "Love" and "*Chid-Vilasa*" are attractive, but are they, as ultimate explanations, really more enlightening? Shri Bahirat thinks that earlier students of Jnanadeva, in likening his philosophy to Shankara's, have not done him justice: the truth is that to understand the basic identity of Shankara, Jnanadeva, Spinoza and Kant is to do justice to them all—by realizing how the same truth can be expressed in different ways by different persons of insight. Somehow in India we often do not seem content to explain the doctrine of a great thinker of ours but must proceed to prove his superiority over others, often chiefly over Western thinkers. We must try and overcome this inclination, which does not really help the search for truth which these great Indian thinkers advanced so nobly.

There is in my opinion no objective basis for saying, as Shri Bahirat says, that Spinoza's notion of God as Substance is undesirably rigid, or that his notion of "Intellectual Love of God" is defectively passive. Nor is Shri Bahirat's estimate of Bradley's Absolute, or his belief that Bradley's system is the product of "arm-chair thinking" truthful in any significant sense. He does not on the other hand seem to realize that "elasticity, activity, intimate and vital association with religious experience," which according to him characterize Jnanadeva's thought, are also features having their own characteristic drawbacks. It is not right to understand Jnanadeva's expressions at their best, and those of Shankara or Spinoza or Bradley at their weakest. And after all, no such special advocacy is needed for Jnanadeva's philosophy, which can easily stand on its own distinctive contribution to life and philosophy.

Shri Bahirat, who shows commendable zeal and industry, will, I trust, in his later studies concentrate more on the constructive aspect of his work. He is the author of several such studies in Marathi, and I have every confidence that systematic, careful and objective studies of great Indian masters will help the cause of true philosophy which is dear to Shri Bahirat and to all of us.

P. R. DAMLE

Dattatreya. The Way and the Goal. By His Highness Sri Jaya Chamarajendra Wadiyar Bahadur. Introduction by S. Radhakrishnan. (George Allen and Unwin, Ltd., London. xvi+285 pp. 1957. 21*s*.)

This has been called by some Western thinkers the Century of the Common Man. In so describing it they are paying a conscious tribute to the materialistic achievements of Western civilization which has distinguished itself from all others by its capacity for mass production. Never before has the happiness of so many people in so many countries been made dependent to such an extent on their capacity to satisfy their hunger for material things and artificial stimulation of the senses. *Yet, despite all the miracles of production and distribution, there is less true serenity and inner happiness in the world than may have existed in times of simpler living.* There is a spiritual emptiness and for many people life has become a merry-go-round that has no meaning.

For those who are searching for an insight into the reality of life in this materialistic age, these English translations of *Jivanmukta Gita* and *Avadhuta Gita*, with their excellent, simply written commentaries, will provide a stimulus for contemplation and meditation. The author, who is the Maharajah of Mysore and at present the Governor of Mysore State, dedicates his work to his mother and his maternal grandmother. It was his grandmother, Adiraja Urs, he tells us, who "kindled in me an interest in Lord Datta, and was herself a great *upasaki* of the Lord."

The author's translations and notes, as Dr. S. Radhakrishnan points out in an Introduction, reveal his vast learning and deep devotion, but he does not allow his great erudition to intimidate the reader who may be groping for the essentials of the philosophy which he is expounding. Commending the book as a "rewarding experience," Dr. Radhakrishnan adds that the writer's comments

> on the different metaphysical questions, the concept of Dattatreya, the nature of the Absolute Reality, the status of the world, the practice of meditation, the individual self and the meaning of liberation or spiritual freedom are always interesting and often illuminating.

Many quotations could be made to show how in this difficult task which he has so earnestly undertaken the author has invested his work with interest and illumination. In this brief review, two will have to suffice.

> The critics of Indian thought call the Indian attitude pessimistic. But pessimism implies the temper that emphasises misery and ignores happiness. It does not apply to Indian thought. This thought only shows that the so-called happiness is in reality nothing but misery as it is the outcome as well as the seed of misery. It shows how reality is something superimposed as nescience, *maya* and its origin is illusion, *bhranti.*

Explaining the superiority of understanding as opposed to faith, the author writes:—

> Further to understand a thing is to recognize the reality of the same. But belief has nothing to do with the reality of the thing believed. If understanding takes place there is no room for belief. But belief is taken to be a necessity when the thing does not come to the purview of understanding. All cases of belief are therefore of the character of super-imposition. Even the belief in great and exceptional things such as God does not command truth. To believe in something does not mean the existence of that thing. To attribute great and exceptional qualities to it does not mean that it is made substantial. To believe in it, to adore it, to worship it, and to depend upon it, may seem to give some comfort and solace. But it does not ensure the reality of the object. As he goes on depending upon it, man is soon assailed by doubts which he cannot quieten by means of belief. In this circumstance all his religion is gone. Disappointment is the result and it becomes an addition to the already existing misery. Thus while religion binds, philosophy liberates.

Sunder Kabadi

Songs of Chandidasa. Translated by SAMIR KANTA GUPTA. (Sri Aurobindo Ashram, Pondicherry. 45 pp. 1957. Re. 1.50)

Born in the fifteenth century, Chandidasa sang with the heart of a Vaishnava devotee of the immortal love of Radha and Krishna. Shri Samir Kanta Gupta has brought together a selection from these immortal lyric pieces which unfolds magnificently the unique love between Radha and Krishna. There have been other translations of Chandidasa, but in this selection the translator has been able to remain, to a great extent, close and faithful to the original Bengali. Unfortunately there are occasional blemishes (*e.g.*, on p. 30, "Whom shall I now offer camphor and *colorant delicacies*"; on p. 42, "*lasso* of love"—italics reviewer's) which tend to mar the limpidity of the translation.

The book appears to have been rushed through the press and some misprints jar upon the eye. Perhaps readers unfamiliar with the original would have liked transcriptions either in the Roman or the Devanagari script of the original pieces in their own delicate, lyric beauty.

DILIP KUMAR SEN

The Elements of Early Buddhist Psychology. By S. K. RAMCHANDRA RAO. (Author, Bangalore. 25 pp. 1957. Re. 1.25)

This well-printed modest booklet presents a brief and lucid survey of the wealth of psychological knowledge available in the classical Pali books. The original technical terms have been rendered into English appropriately and an analysis of the Buddhist *Abhidhamma* has been presented. It is well known that the Buddhist philosophy has much in common with Vedanta, Sankhya and Yoga, and this is made clear in the writer's exposition of the Buddhist *nama-rupa, jhana* (Sanskrit *dhyana*), etc. Like them, it makes free use of apt similes in order to drive home subtle truths, a conspicuous example being the "mango simile" (*ambopama*) to illustrate the *bhavanga.* "The concept of *bhavanga,*" we agree with the author, "is peculiar to the Abhidhamma psychology and it is difficult to find its parallel in other systems of thought, eastern or western." Its proper study "may even assist modern psychology to unravel some of its own tangles."

We are told that the present account is but a sketch of "a much larger volume" which the writer has in mind. That would indeed be a very welcome contribution, judging from the sample before us.

B. CH. CHHABRA

Some Observations on Libraries, Manuscripts and Books of Burma from 3rd Century A. D. to 1886 (With Special Reference to the Royal Library of the Last Kings of Burma). By E. P. QUIGLY. With Pen-Sketches by the AUTHOR. Foreword by THAN TUN. (Arthur Probsthain, London. 24 pp. Illustrated. 1956. 6*d.*)

"It is not improbable," wrote Major Michael Symes, the British Envoy to the Burmese Court, "that his Birman Majesty may possess a more numerous library, than any potentate from the banks of the Danube, to the borders of China." That was in 1795. Over the past century and a half the priceless literary possessions of the Burmese nation have suffered not a little at the hands of vandals of one kind or another. Nevertheless, enough has survived to

establish that Major Symes's claim was by no means wholly an exaggeration; and Miss Quigly in her monograph, which is attractively produced, pleasantly illustrated and carefully written, provides the verifying data to substantiate it.

She has, of course, chosen a strictly defined and limited field for her study, confining herself to the collections of Burmese and Pali manuscripts and printed books in the British Museum and in the India Office Library of the Commonwealth Relations Office, London. Even so she has made some interesting discoveries like an early edition of Judson's Burmese-English Dictionary, some rare hand-woven palm-leaf binding cords, not to mention information bearing on items of Burmese interest from the eighteenth-century Italian presses. This only goes to prove that much material of abiding significance remains to be brought to public notice which at present lies unread on the shelves of many other libraries in Great Britain and on the Continent. It is to be hoped that Miss Quigly will be encouraged to pursue her research further, even though, with the somewhat paradoxical contemporary slump in Asian studies in the West, enthusiasm for work of this kind has to be its own reward.

IQBAL SINGH

Alphabetics as a Science. By WALTER C. DURFEE (Philosophical Library, New York. 45 pp. 1956. $4.75)

Alphabetics as a Science gives a highly interesting outline of an "apparently prehistoric Science of Human Speech, in terms of the existing English alphabet."

Mr. Durfee makes out that although the art of writing words is obviously free to become diffused throughout the world, quite regardless of any knowledge of any alphabetic theory, yet many an event seems identically to be what would have occurred, if, here and there, some one had understood alphabetics as a science, an oratorical science.

He traces carefully this history of the alphabet and, *inter alia,* discusses the relationship between the present ways of English writing and the Irish Ogam, some early Hebrew and some early Egyptian archæology, a Trojan relic and Chinese. Mr. Durfee's careful attempt to disclose semi-evident ancient interests of a somewhat scientific sort in alphabetics is likely to arouse specialized interest. He brings to bear upon this highly complicated subject considerable knowledge of the alphabetic pattern of the ancient world. The pictures by Norman Rines help not a little in making the meaning of the writer clear. This book, like many other publications of the Philosophical Library, is scholarly and poses some points which defy an easy analysis.

DILIP KUMAR SEN

Contemporary Indian Literature: A Symposium. With a Foreword by S. RADHAKRISHNAN. (Sahitya Akademi, New Delhi. 299 pp. 1957. Rs. 2.50)

This is a very welcome publication. A symposium on this very subject was published by the P.E.N. All-India Centre about ten years ago. This Centre fulfilled the vital task of keeping alive a significant aspect of the Indian Renaissance—the interpretation and evaluation, in English, of the creative output in the modern Indian languages, at a time when hardly any governmental patronage was available for the purpose. The *Triveni* and *The Indian P.E.N.* were about the only channels of communication in this field for a long time. The Sahitya Akademi, with its extensive resources, is now stepping into the field. One can now expect to read, not merely accounts of the literatures in the modern Indian languages, but ancient and modern classics as well in English translation.

The fifteen articles contributed to this symposium give an account of the contemporary literature in the thirteen Indian languages and of the contemporary creative output in Sanskrit and English by Indians. They are written by competent critics who are experts in their chosen field of inquiry.

There are eight groups of writers active today in all the regional languages—the traditionalists, the agnostic humanists, the satirists and realists, the progressivists, the ethicists, the æsthetes, the idealists and the gnostics. Realism cleanses the foundations of society. Traditionalism unfolds the foundation of the faiths that our people have inherited. Scepticism prevents the fostering of any dogma and encourages the desire for open-eyed experience. Ethicism pleads for a well-regulated ideal of individual and social discipline. Humanism infuses into our people a rare sensitiveness of the brain and heart and æstheticism implants in them a love of beauty in all her manifestations. Progressivism upholds the ideal of a regenerated society. Gnosticism will endow them with a rich sensibility of other and higher planes of existence and comprehend the twin poles of existence—earth and heaven, spirit and matter and the individual and society. This is the very synthesis that lies at the heart of Indian culture.

Five stages can be discerned in the evolution of this new movement of life and thought—stages that may overlap here and there in the literary history of a language, but which are distinct steps taken by the Indian Colossus as he strides towards his goal. One is the period of social criticism and reform, of free and independent thinking under the stimulus of Western thought. This may be said to begin with 1800 A.D. and end with 1850. The second period is one of translation and imitation, even the translation of revived Indian classics, of the introduction of Western art-forms and the beginning of interprovincial literary influence. This period may be said to end with the founding of the Indian National Congress in 1885. The third period, which may be said to end with 1920, is the period of national awareness and of the promotion of liberalism in all departments of life and thought. The fourth period is the Gandhian era when the pent-up spirit of the nation burst forth, breaking all bounds. The fifth period may be said to start with the outbreak of the Second World War in 1939. It brings in new international influences and is also an extension and intensification of the upsurge of life during the Gandhian era.

The Akademi is to be congratulated on planning this volume and on producing it so neatly.

V. K. GOKAK

More Poems. By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 91 pp. 1957. Rs. 2.50)

This tastefully got-up volume of poems contains a collection of metrical compositions found among Sri Aurobindo's papers.

Mysticism is undoubtedly the most prominent note in the lyric diapason of Sri Aurobindo, and in this volume one notices the recurrent plangency of the mystic attitude. Sri Aurobindo's soul is in perfect unison with the grand cycle of the cosmos, with the earth's sweet shapes, with the immense retreats of silence and of gloom, and is looking longingly forward to that glorious consummation in the godhead when "the sorrow of the heart shall turn to bliss and thy sweetness possess earth's days."

The poems in this collection make us forget the drab, monotonous pattern of our debased life and awake in us the splendid visions of our spiritual life, and thus enrich the fleshly life:—

> In the silence of midnight, in the light of dawn or noontide
>
> I have heard the flutings of the Infinite, I have seen the sunwings of the seraphs.
>
> Momentary and immeasurable smiled the sense nature free from its limits,—
>
> A brief glimpse, a hint, it passes but the soul grows deeper, wider:
>
> God has set his mark upon the creature.

DILIP KUMAR SEN

The Gothic Flame: Being a History of the Gothic Novel in England: Its Origins, Efflorescence, Disintegration, and Residuary Influences. By DEVENDRA P. VARMA. (Arthur Barker, Ltd., London. xv+264 pp. 1957. 30*s.*)

The Gothic novel, initiated by Horace Walpole's *The Castle of Otranto* (1764) and chiefly associated thereafter with the names of Ann Radcliffe, Clara Reeve and Matthew G. "Monk" Lewis, has occupied hitherto a somewhat restricted niche in English literary history. The late Montague Summers, indeed, published, in addition to a useful bibliography, a substantial monograph under the title of *The Gothic Quest* (1938). But this, although learned and enthusiastic, is somewhat lacking both in scholarship and critical temper. It has remained for Dr. Varma to provide a definitive work. His book deserves high praise as throwing for the first time a full and clear light upon the elaborately contrived darknesses of this strange species of sensational romance.

A reassessment is moreover timely in the present age, when realistic fiction has yielded so much ground to fantasy and symbolism; and when the new depth psychologies have suggested that through the phantasmagoric extravagances of these novels we may penetrate to the unconscious preoccupations and conflicts of the society which produced them. Franz Kafka's *The Castle* lends Walpole's book a fresh significance; and scenes of horror, cruelty and terror, in which the immediate heirs of the eighteenth century could take an apparently innocent and unreflective delight, must appear in more significantly sombre colours to a generation which has seen in so many quarters a renaissance of barbarism. Dr. Varma is in the main the meticulous historian of his subject, but at the same time he brings an excellent judgment to the wider critical and speculative issues it suggests. Dr. J. M. S. Tomkins, an authority on the popular novel, provides an Introduction, and there is a short Foreword by Sir Herbert Read.

J. I. M. STEWART

The Philosophy of Clement of Alexandria. By E. F. Osborn. (Text and Studies: Contributors to Biblical and Patristic Literature, New Series, General Editor C. H. Dodd, III. Cambridge University Press. xi+206 pp. 1957. 30*s.*)

It is reported that Pantænus was sent from Alexandria to India to preach Christ among the Brahmans and philosophers of that people. Whatever may be the truth of this it is certain that Pantænus's greatest contribution is in his pupil Clement who has more to say to the mind of India than any Christian thinker before him and most since. Clement who welcomed truth wherever he found it, was concerned to find the Christian answer to the problems which trouble the thinker. It may be said of him that he so combined the Absolute of philosophy with the God of the Bible as to present the God of philosophy and the God of religion as one.

Much of what he has to say in regard to Greek philosophy seems highly relevant to Vedanta and it is surprising that this line, whether positively or negatively has never been pursued. It may be that the somewhat scattered nature of Clement's extant writings has discouraged the attempt. This would be another reason for lamenting the fact, as seems likely, that he never produced the *Didascalus,* in which his final system was to be embodied. Now, with the publication of Dr. Osborn's important study the question seems open again.

After a brief but adequate introduction of background material, the teaching of Clement is related to the three major themes of God, Goodness and Truth. Under each head, and with the minimum of subdivision, Dr. Osborn gathers the substance of Clement's teaching. There are some places where the tidying may be a little superficial, but all in all, the editor can be congratulated on reducing to systematic form the primary teaching of this difficult but rewarding Christian philosopher. Four detached notes on particular problems are included in the Appendix. There is a good bibliography, and the indices and footnotes relate the study to the texts on which the editor has drawn. It is to be hoped that with the production of this admirable "tool" new stimulus will be given to comparative study and understanding, and that at long last Clement of Alexandria may make his contribution to the perennial debate.

A. Marcus Ward

Ephraim of Israel: The Unknown Apostle. By Paul Constant. (Philosophical Library, New York. 104 pp. 1956. $3.00)

Ephraim, the Unknown Apostle, will remain unknown, for his story is here clothed in weird and unintelligible language. Ephraim was a Jew living at the time of Jesus. He believed in Jesus but did not say so openly. "The mission of Ephraim was in his guilded dreams for insightedly he was impregn of the great voids of love." There is sincerity in this book, and much emotion. Of philosophical wisdom there is none, and one wonders why the publishers thought fit to publish it.

Irene R. Ray

The State in the New Testament. By Oscar Cullmann. (SCM Press, Ltd., London. 121 pp. 1957. 12*s.* 6*d.*)

Professor Cullmann's book has all the clarity and originality—some would call it ingenuity—of his other work on the New Testament. His thesis is that the New Testament shows a consistent attitude towards the State, yet that this attitude contains within it a tension. On the one hand, the State is to be accept-

ed and obeyed; on the other, loyalty to it is always limited by prior loyalty to God. This tension explains, he thinks, the apparent conflict between Paul's praise of the State and the denunciation of it by the author of the Apocalypse: each stresses one aspect of a twofold truth.The most important part of the book is that which analyzes the attitude of Jesus himself to the State, showing how he attracted persons of Zealot sympathies yet persistently opposed the Zealot policy. In the end, abandoned by those for whom he was not nationalist enough, he was executed by the Romans as a nationalist leader. An Excursus offers further arguments in support of an exegesis of *Romans,* xiii. I that would equate the "powers" there mentioned with the angelic beings who operate through the Roman State.

In the final chapter, Cullmann passes over from New Testament theology to Christian social ethics, without recognizing how great a change has been made. For the attitude to the State described above cannot be carried over *simpliciter* into our day. The early Christians were mere subjects, not citizens as we are; not, that is to say, in part responsible for the policies of the State. On our duties in this new situation the New Testament is no doubt helpful; it cannot be authoritative.

E. L. Allen

The Church in Soviet Russia. By Matthew Spinka. (Oxford University Press, London and New York. xi+179 pp. 1956. 20*s*.)

The author of this book is Waldo Professor of Church History at the Hartford Theological Seminary, Connecticut, and he has given us as up-to-date and authoritative an account of Russian church conditions as we can look for. He confines himself to the Orthodox Church and in particular to the relation between the Moscow Patriarchate and the holders of power since the revolution. He thus centres the narrative upon the three men, Tikhon, Sergei, and Alexei, who have represented the Orthodox Church *vis-à-vis* the Kremlin.

Tikhon was Patriarch at the outbreak of the Bolshevik Revolution, having actually been elected amid the street fighting in Moscow. He at first denounced the *régime* in unmeasured terms, anticipating its speedy overthrow. He was opposed by temporizing groups who formed "the living Church" and usurped his authority. Eventually, however, he came to terms with the State, which reciprocated by abandoning its support of his rivals. He hoped to secure the autonomy of the Church by pledging abstention from politics.

Sergei had to give up the struggle for autonomy and accept dependence on the State. The third of these men, Alexei, who is now in power, took the final step and put the Church at the service of government and party. In return, he secured certain increased facilities for the work of the Church in Russia and official support in his effort to bring the Orthodox Churches in Eastern Europe and even in the West and America into obedience to the Moscow Patriarchate and therefore into obedience also to the Kremlin. Thus the *régime* supports the ambitions of the Patriarch because they are politically useful; and he is prepared to become its mouthpiece on such matters as propaganda for peace and denunciations of America. The story is a sad one, and it is supported by documents, both official and unofficial, in Russian, as well as by what the author himself was able to learn on his visits to Russia. After that, one surrender after another became inevitable, especially as bishops who were not subservient enough could always be disposed of by the secret police. But the book ends on a note of confidence: spiritual religion in Russia has never been dependent on the hierarchy, and it will survive their capitulation.

E. L. Allen

The Personality of India. By BENDAPUDI SUBBARAO. Foreword by MORTIMER WHEELER. (M.S. University Archæology Series, No. 3. M.S. University of Baroda. 135 pp. viii plates and 30 maps. 1956. Rs. 15.00)

The subtitle of the book, "a study of the development of material culture of India and Pakistan," or the description "an attempt at the integration in time and space of the known material relics excavated during the last decade 1943-1953" provide a better idea of the book than the title itself. The nature of the subject, the scope of treatment and the line of approach do not lead to any evaluation of the "Personality of India," using the word personality in its ordinary sense. The title is suggested by the book *Personality of Britain* written in 1953 by Sir Cyril Fox, who won his laurels in India as a geologist. Dr. Subbarao, who is already the author of two previous archæological monographs, and who is the hero of several archæological excavations at Bellary, Baroda, Malwa, Andhra and Karnatak, has added to his reputation by this well-thought-out monograph.

It is a wholesome sign of the times that the archæologist does not consider himself the dry-as-dust excavator but is prepared to strain himself to a comprehensive view of the culture and the cultural dynamics of a nation. The modern archæologist in India is busy mainly with the ceramic industries, with the potteries on one hand, and with the neolithic culture and the microlithic industries as exhibited in blades, scrapers, handaxes, etc., of the new stone age on the other hand.

Dr. Subbarao, in his monograph of 76 pages, supplemented by 60 pages of illustrations, has attempted to build up the fundamental concept of the geographical personality of India, including Pakistan. From the labyrinth of the nomenclature of Northern Black polished ware (about 300 B.C.), the Red polished ware (about 100-400 A.D.) and the painted grey ware (about 750 B.C.), of the Harappan seals about 2000 B.C., he has brought forth a connected history of about 5000 years; while, from the microlithic blades and handaxes of the hunting communities of the Sohan, Sabarmati, Mahi and Narmada valleys and the Godavary basin, he has built up a connected story of a prehistoric period running to about four lakhs of years. Dr. Subbarao has evolved a tentative scheme of chronological sequence of the cultures of the whole subcontinent of India.

According to him, the pattern of development of material culture as discovered by archæologists follows the familiar physiographic divisions of the Indian subcontinent, *viz.*, the Mountain Belt, the Indo-Gangetic plain and Peninsular India. The whole Indus basin, bounded by the Aravalis in the East, comes under the impact of the great civilization of Western Asia, though the local environment gave it a distinctive form of its own. On the decline of this urban civilization an infiltration of vigorous new elements like the Indo-Aryans leads to a great expansion into the Gangetic basin, and later on into Peninsular India. The Malwa plateau forms a great corridor for extended contacts with Anarta, Lata, Gujarat and Saurashtra, and also eventually with the Deccan and the Southern Peninsula. It is a moot point whether these were accompanied by mass movements of tribes or peoples or by the gradual infiltration dictated by religious or political motives. Dr. Subbarao deserves credit for the thought and labour bestowed by him on an ancient subject dealt with in the light of latest researches.

This book gives a valuable account of the important discoveries during the last few years and prepares the reader for the further research that is necessary for bridging the gulf between the prehistory, protohistory and early history of the Indus basin, Gujarat, Saurashtra and Rajputana.

P. G. SHAH

A LETTER FROM LONDON

You would imagine that when a nation equips itself with the hydrogen bomb the possession of this ludicrous and immoral weapon would reflect itself in a variety of ways in the social scene and in the general outlook of the people. The weapon is ludicrous because it is utterly useless to promote the interests or welfare of those who possess it, and it is immoral because, should such a futile attempt be made so to use it, millions of innocent people would perish. Yet, as Mr. Aneurin Bevan remarked in a debate on disarmament in the House of Commons, there are no differences between the Communist and capitalist countries sufficiently stark to justify the resort to nuclear war.

The acquisition of the hydrogen bomb by Britain has not, however, had any dramatic effect on the British way of life. Everything goes on as usual. Even the recklessness of Britain's actions in relation to the Middle East, so dangerously demonstrated by the attack on Egypt, has not been brought under control, as the use of bombers against "rebel tribesmen" in Oman went to show.

There was, for a few weeks before and after Britain tested her bombs in the Pacific, a great feeling throughout the country that a dramatic step was about to be taken that profoundly concerned the future and possibly the fate of everyone in Britain. The great wave of protest set in motion by leading Labour politicians, scientists, religious leaders, and echoed by many ordinary people, condemning the Government's decision to go ahead and test the bomb, has subsided. No doubt other waves will beat against the shore. But for the time being the feeling and the passion have subsided. The bomb is becoming part and parcel of the British way of looking at life. You no longer hear it being said so volubly and emphatically that Britain should give the world a moral lead by unilaterally renouncing the bomb. It is no doubt being said by many people, but they are either too insignificant to matter or, if they carry any influence, they are depicted as advocating a course of action that is against the spirit of the times.

There is, of course, very little that people can do within the law if they are convinced that, in building the H-bomb and thus basing her foreign policy on this kind of power, Britain has imperilled the continued existence of civilization in Britain by increasing, not diminishing, the dangers of global war. They can pass resolutions, as many local labour parties have done, for submission to the Party's annual conference in September. Over a quarter of the four hundred and forty-three resolutions sent in by local parties for discussion at the annual conference do in fact call either for the abolition of future tests or urge Britain to unilaterally renounce the manufacture of bombs.

This pressure on the leadership from the rank and file will certainly bring a dramatic debate at the party conference, but on such a fundamental issue the leaders of the Party will have the prestige and the influence to prevent the "extremists" from getting their way. The Labour leadership bears a considerable responsibility for neglecting to come to grips with this supreme issue. It is well known that the leaders of the Party are divided in their attitude to the problem. The two wings of the Party are led by Mr. Hugh Gaitskell and Mr. Aneurin Bevan, but in the interests of Party unity, which can always be raised as a slogan to smother criticism, the leaders of the Party have blurred the issue. By the time they again form the Government, which by universal consent they are expected to do in

1959, the Conservatives will have laid the foundations for the new "defence" strategy, based on the possession of nuclear weapons, thus rendering it almost impossible for their successors to chart a new course which would not commit Britain to seeking "peace through strength."

Once the orders have been given for the building of nuclear bombs, guided missiles and all the other devices of nuclear warfare, and once the strategy of the armed forces has been geared to this objective, an incoming Government could never reverse the position without dislocation to industry and military organization on a tremendous scale. It would have to be carried out also in the teeth of powerful Conservative opposition. There is no evidence, however, that the Labour leadership contemplates such a course.

Yet the Labour Party, both in its leadership and certainly among its rank and file, would be solidly opposed to the pursuit of the political objectives which are being attributed to Mr. Macmillan and his colleagues. To what extent these reports can be accepted is open to speculation, but the mere fact that they can be discussed openly in serious newspapers is itself sufficient cause for apprehension. The Sunday *Observer,* for example, criticizing the Government's decision to rely exclusively for "defence" on the nuclear deterrent, declared it was "impossible to follow the Defence debates and Ministerial statements without gaining a most disquieting impression that some Ministers are insistent on the largest possible British nuclear striking force, not to help the United States to deter Russia from war, nor even to handle Russian aggression without American aid. Its real purpose is to be able to involve America in war at our discretion."

This kind of Machiavellian speculation about the line-up in a future global war, and the all-too-obvious preparations for it, are unavoidable once the basic assumption is made that war has any further role to play in human affairs. If you start from this assumption, it does not strike you as cynical or immoral to prepare and deploy your forces in preparation for such an event. This is the attitude of despair, for it means that those who hold it have virtually given up all hopes of seeking a way out of the dilemma. That it is a dilemma no one could reasonably deny. On the one hand the armaments are steadily being amassed, new techniques of destruction are being perfected, millions of men are employed in factories working on these machines, vast quantities of raw materials are being consumed in their construction. The whole evil business is made acceptable or tolerable to the vast mass of people, busy earning their daily bread and seeking amusement or distraction for their leisure, by the hope and the wish that the real purpose is to preserve the peace of the world.

The very structure of international trade and finance is underpinned by the war preparations going on all over the world, but particularly in the highly industrialized countries. As Lord Boyd Orr declared when he addressed the second Congress of the International Humanist and Ethical Union, a sudden fall in Government markets for armaments with a big release of men from the forces would bring about another economic crisis unless there was a great expansion of markets for goods other than armaments. He argued:—

> The popular demand for a ban on the use of nuclear weapons in war is futile. War is the end of all agreements. The only way to stop the use of nuclear weapons in war is to put an end to war itself. Up till now civilization and independent nations have survived by attaining military power. Now survival of our civilization and possibly of the human race depends on the evolution of a new world order in which war will be impossible. The threat of war with modern weapons is by far the most important element in the present crisis. The establishment of a world government which could maintain

law and order would be the greatest revolutionary change in the evolution of human society.

This evolutionary advance has hardly begun. Nationalism is a more powerful force in the world today than it was before either the first or the second World War. What internationalism there is, is largely brought about by military necessity. It is not accompanied by any genuine abrogation or harmonizing of conflicting sovereign rights. The stationing of American troops in Britain, and the building of bomber bases for American aircraft, does not awaken real feelings of fraternity and the spirit of good will between the British and the Americans. This establishment of military bases by the more powerful countries in the territory of those which have not the resources to defend themselves is equivalent to what would happen in the first stages of world war in the pre-nuclear age. The advent of nuclear weapons and guided missiles, it has obviously been recognized by the military strategists, renders it essential for this first stage to be brought about before the actual outbreak of hostilities.

Enveloped by these menacing shadows, it is amazing that people go about their ordinary lives as usually, disturbed no doubt from time to time by nagging thoughts as to where it will all end, but not sufficiently disturbed yet to do anything vital about it. The arguments used by statesmen, in Parliament, in the United Nations, at disarmament conferences, become more and more unreal to the ordinary person. This is even recognized by some of the statesmen themselves, as when Mr. Bevan, in the House of Commons, declared that "most of the speeches we are making on both sides of the House make no sense at all." The debate was on disarmament. The blind are leading the blind. Oh well, let's switch on the television—or shall we go to the pictures?

31st July 1957 SUNDER KABADI

LEAVES FROM A PARIS DIARY

[In this month's comments from the Continent **Shri Baldoon Dhingra,** of Unesco's Education Department, discusses cures for human ills, physical and psychological, and prescribes preventive as well as remedial treatment for international misunderstanding.—ED.]

I never believed I would come across, much less be treated by, a doctor of medicine who uses the Gandhian way together with the latest modern methods and music therapy to treat his patients. A doctor who, rightly to use the word, has a touch of the mystic in him. Dr. Ian Jockel is such a man indeed. All forms of injections are to him experiments in violence, for he insists that they rudely shock the system and introduce toxins into the body. He prescribes homœopathic medicines, uses Lakovsky's silent-ray treatment to the accompaniment of Mozart, Wagner and other great musicians, followed by the Coué technique as well as his own dynamic approach to the individual's problems.

Dr. Ian Jockel is convinced that what is completely absent in modern medical treatment is the anodyne of love and faith. He believes that each age gets the kind of medicine it deserves. It is only fitting that a violent epoch like ours should advocate and thrive on violent treatment. In large measure Dr. Jockel would agree with the approach of that great practising psychoanalyst Dr. Erich Fromm, whose latest book, *The Art of Loving,* has just been published. In a recent article in *The Saturday Review* Dr. Fromm emphasizes the bonds of affection and concern which must link an analyst to his patient before any analytical therapy work is

undertaken. Dr. Fromm says:—

> A person can develop into a socially adjusted and useful person and yet remain stillborn in a spiritual sense. If he is to develop into what he potentially is as a human being he must continue to be born. That is, he must continue to dissolve the primary ties of soil and blood. He must proceed from one active separation to the next. He must give up certainty and defenses and take the jump into the act of commitment, concern, and love....

It is in order to bring about an integrated person, sound in mind and body, that Dr. Jockel is anxious to found an International Centre where the sick can be healed in simple surroundings with nutritious vegetarian diet, the minimum of medicine and loving care. To this doctor there is no such thing as an incurable disease or old age.

It was such a wonderful experience to be invited to Vienna as consultant to the International Quaker Seminar! Eighteen countries which included Liberia, Indonesia, Belgium, Finland, Poland, India, Germany, Thailand and Pakistan were represented at the Seminar. We discussed cultural differences and international understanding. Far more important than the talks I gave or those which Professor Ian Schepanczaki delivered were the discussions which followed and the genuine concern with which all the participants sought to discover solutions for resolving the problems of the world. Professor Roland Warren, a distinguished sociologist from Alfred University, U.S.A., contributed much to the seminar by his own serene personality.

I raised many questions and mentioned as one means of obtaining understanding the basic problem of right education. The abyss between different cultures, I pointed out, is not to be crossed by any bridge of controversial argument; for, owing to the philosophies, say of East and West, having, as philosophies, no common ground of agreement, the piers that should support the bridge could never get down to the bedrock of proof. It is only on the wings of imaginative sympathy that one may hope to cross its depths. It seems to me that man must achieve a spiritual activity if the problems are to be resolved. He must learn to develop a less exclusive, less chauvinistic attitude towards other people.

I reminded the participants of Aldous Huxley's words:—

> If men are ever to rise again from the depths into which they are now descending, it will only be with the aid of a new religion of life. And since life is diverse, the new religion will have to have many Gods: Many; but since the individual man is a unity in his various multiplicity, also one....It will have to be all, in a word, that human life actually is, not merely the symbolical expression of one of its aspects.

The thinker or actor of either culture who cannot divest himself, even provisionally and hypothetically, of his own habits of thought will never be initiated into the wonders of the other world. We discussed problems like the attitude to State and Society in the East and the West, the march of the mind, the concept of History, East and West, as well as the idea of Revolution which can never be achieved only by external methods; hence Vinoba Bhave's significance today; for here a synthesis of two different cultural concepts was being attempted. It is possible for adopted civilizations to coexist with or in the unimpaired other mind without one interfering with the other. This would constitute an inner situation comparable to and directly reflecting the attitude of non-attachment. The basic idea, as William Haas put it, is that man himself must be improved, not his institutions. Every form of society and government is good if man is good.

I returned to Paris thinking of how, on the human plane, all problems are resolved. When it comes to discussing power or politics or both is there a basic cultural difference? Aren't we all alike? "Power corrupts..." The greatest sages, the world over, have known that Love alone solves problems and melts cultural differences and brings about

international understanding. St. Augustine's "Love and do what you will" is true for all time. Discussions on tensions, reports on stereotypes, are only intellectual exercises and the intellect is cold, as cold as ice.

BALDOON DHINGRA

SATYAGRAHA IN WORLD AFFAIRS

In "Gandhi and Communism—A Speculation" in the third issue of *Gandhi Marg* (Bombay), Lord Birdwood feels convinced that Communism, in so far as it "spreads its tentacles through methods of political tyranny and the monopoly of the human mind . . . would have received Gandhi's fierce and unrelenting condemnation." There seems to us to be no doubt whatever that Gandhiji would have opposed firmly but non-violently such methods, wherever and by whomsoever adopted, although he was able in an unusual degree to differentiate between wrongs and their perpetrators.

Lord Birdwood considers it "a fair assumption on the evidence . . . that Satyagraha is effective in the hands of individuals, institutions and societies," but thinks it unrealistic as a weapon between sovereign states.

The violent crushing of wrong or intolerance in the name of right or tolerance would, of course, be anomalous, leaving the victors undisputed champions of what they had opposed. Historically, the victors get infected psychologically with the moral ills their guns and bombs "destroyed"; it is a strange psychic and psychological phenomenon that men become like unto those they dislike and hate. It is a fact well recognized in ancient psychology that Hate is no less immortal a feeling than Love.

Satyagraha, on the contrary, derives its sanction from the spirit, which, recognizing human brotherhood and the twin values of freedom and justice, must non-violently but indomitably oppose their denial. *Satyagraha,* as conceived by Gandhiji, is more than a method. It is the expression of unshakable faith in Truth and Right. It proved a potent weapon because it aimed not at vanquishing enemies but at recalling brothers, by example, to their better selves, at arousing in them the innate nobility of man.

Lord Birdwood recognizes the material nature of the goals of both power blocs competing for the minds of men today. How can pot calling kettle black rally enthusiastic champions among seeing men? But what if the whole problem were lifted to a higher level, ideals proclaimed to which all awakened hearts respond? If the leaders on either side sincerely avowed and showed allegiance to ideals worthy of devotion and of any sacrifice save that of principles, *Satyagraha* should prove effective even in the international sphere. In both blocs dragnets are spread for human minds and aspirations. If these were denounced, in the name of the spirit in man, would not all men of good will rally to the call?

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

James Cameron in three articles (*News Chronicle,* June 26th, 27th and 28th) on the importance of the Commonwealth Prime Ministers' Conference analyzes the vast size of the Commonwealth and its diversity—racial, social, intellectual, geographical and linguistic. It has no common currency; no central administration; no common constitution; while each unit has achieved self-government in different ways, at different times, by a gradual process.

There was a strong feeling *for* the Conference, but *why* the Conference is less clear. It was obviously not held for economic reasons, or for Commonwealth propaganda, and it met in London only because the Crown is still the legal and sentimental centre. The greatest question of all is whether the Commonwealth can become, and act as, a unit, something more than the sum of its parts. At present it is run in a country-house-party atmosphere, which may not stand up to "an expanding, dynamic, multi-racial association in which the Anglo-Saxon proportion grows less every year." Will it be possible for the Commonwealth to continue with no permanent representative body, no secretariat? The Commonwealth Relations Office, and the Colonial Office exist already in London, where the idea of a unified Overseas Civil Service has been germinating. Cameron suggests that it be brought into being, "recruited from *every* independent Commonwealth country." Through it difficult Colonial problems could be gradually reconciled with Commonwealth aims, with the help of those who have experienced and understood "not only the passions of nationalism, but also the problems of freedom." A debatable suggestion is offered:—

> It may be the time is coming when the Commonwealth is called on to accept, not just the privilege of criticism, but the responsibility of management, and thus provide herself *with a specific* and meaningful opportunity of solidifying this "Family of Nations."

The Private Member's Bill introduced in Parliament by Shri Radha Raman, M.P., suggesting an all-India register of "holy men" should do a great deal to reform the *sadhu* world and to raise the morale of Indian society, as well as to protect men of character and learning who live a simple life of spiritual contemplation. As the statement of objects and reasons for the Bill points out, the number of "sadhus" and "sanyasis" is increasing. In the guise of members of saintly orders, many are indulging in vices, begging and other anti-social acts. This is not only most undesirable but, if not checked, will encourage the increase of crime. We have previously referred in these columns to Mira Behn's protest against "Sadhus" of common clay infesting Rishikesh. She had urged that the Sadhu Colony there be cleaned up as speedily as possible. In a letter Swami Ramananda Saraswati of Hardwar, commenting on Mira Behn's article, in the *Hindustan Times* (New Delhi), says:—

> As a sadhu I endorse every word of what you say. Orange colour as a rule was a symbol of "God communion," model ethical virtues and renunciation, but today in a vast majority of cases it is an index of world

communion, degrading vices of all kinds, and rolling in affluence at the cost of others by practising frauds. Lives of mahants and utilization of math funds for personal use constitute another woeful picture in the sadhu world. Initiating young boys into sadhuism is another evil practice. Ideal sadhus, steeped in God-communion, are undoubtedly an asset to the nation, but they are in a microscopic minority. The problem deserves earnest tackling by the Government. The Government should appoint a committee of honest officials to probe into the question of frauds practised by sadhus and their utilization of math funds, at least for the Hardwar and Rishikesh areas to begin with.

When Professor Einstein was asked at a dinner party, "How are we ever going to get a better world?" his reported reply was: "You have to have better people."

This simple and obvious fact, that you cannot have a world better than the units that compose it, has been understood by every world-teacher of whom we have record. Their philosophic or religious systems were all designed to meet that need. They came to "save" mankind from its animalistic and violent condition by helping it to evolve both by their precept and practice to a better and finer type of manhood.

This is how Mrs. Esme Wynne-Tyson commences a thoughtful article, "The Remedy for the World's Plight," in *Sarvodaya* for July 1957. To have "better" people, *i.e.*, wiser, more compassionate and loving people, the author says that what is required is education in the discipline of *Ahimsa* or non-violence. She deplores that, though in all countries every external panacea has been tried—changes of government and economic systems, force, revolution, nationalism, etc.—yet no government appears to be aware of the most evident and urgent necessity—the production of better human beings. The result is that the world is being brought again and again to the brink of war by the same unregenerate humanity that fought and suffered in the last one.

Many cry out against the present age of tension and terror. But few have an effective remedy. We are not willing to acknowledge in full measure that there can never be world improvement without individual improvement; that there is no world problem—there is only the individual problem. Discord and wars in the world outside are but the outcome of the archetypal conflict—the conflict between the self of matter and the Self of Spirit within every single human being. What the world needs today more than anything else is the right education of the individual, an education which will make him aware of his own responsibility. This was well brought out by the two speakers at the Indian Institute of World Culture's Peace Day meeting as well as by the Chairman, Sir Samuel Runganadhan.

The review of educational progress in India during 1956-57, submitted by the Union Government to the Twentieth International Conference on Public Education, Geneva, which began its session on July 8th, drew attention to the increased activity and expansion in all fields of education and culture. Projects designed to improve the quality of education and to expand educational facilities on a large scale were described. In spite of this rapid expansion there must be a tremendous shortage of educational facilities, especially at the higher levels, if the general rush for admission to the schools and colleges is any guide. That the facilities are sufficient only for a percentage of the population is obvious from a report in *The Statesman* (Delhi), that some educational institutions are selling seats, allegedly to meet huge deficits in their budgets. The report states:—

The prices vary, sometimes running into over Rs. 5,000 per seat. The number of seats available is most inadequate, making it a sellers' market. . . .Boys who have wealthy parents but no competitive merits have benefited most. In Bankura College, where the starting bid is Rs. 3,000, there is no candidate

with first division marks and over 75 per cent of the selected candidates in the Calcutta National Medical College have secured second division marks in the Intermediate Science examination.

Apart from the unethical character of such a scheme to enhance the financial position of educational institutions, which should set an example of high integrity to young minds, this poses a problem about the correct attitude to university education in this country.

It was not thus in ancient India, as several participants brought out in the four-session Symposium on "Educational Ideals and Practices in Ancient India and Their Relevance Today," held at the Indian Institute of World Culture, Basavangudi, Bangalore, late in July. Panditaraja V. S. Ramachandra Sastry, for example, showed that individual aptitude had determined the length of a pupil's stay in the *Gurukula*. There had been reverence for the teacher when the pupil's acceptance and tuition depended on the Guru's judgment and wisdom. Professor S. K. Ramachandra Rao, speaking on Indian Universities in the Buddhist period, said that only brilliance in the preliminary oral examination had won admission to Nalanda. He also pointed out that no fees were charged; tuition as well as maintenance were provided in that huge university, thanks largely to royal munificence.

More than one speaker stressed quality in education. The Rev. L. M. Schiff recalled Confucius' ideal of a gentleman, holding that the concept of the noble personality, the gentleman, freed from caste and privilege connotations, was needed still. Turning to modern history, the earlier English education of the gentleman had sought a balanced development of all the faculties and skills, excluding menial occupations. Printing had broken the class monopoly of education, but efforts to produce "suitably standardized minds" had resulted in objective uniformity but subjective chaos. The world desperately needed a concept of the whole man and a spiritual interpretation of man and history. True education included training in the unchanging, permanent and fundamental characteristics of our lives and traditions as well as in the fast-changing world of tools and methods.

Dr. S. Bhagavantam, presiding at the opening session, deplored the divorce between educational ideals and practices today, in India as in the mechanized nations. It was not a sign of weakness to stick to something that had stood the test of time.

It is a blow to merit and quality for college authorities to offer seats for sale. Such schemes favour wealthy students who may have poor competitive standing at the expense of quality and merit. Till we reach the ideal state when admission to colleges need be denied to none who are qualified, however poorly, would it not be prudent to restrict college education only to those who are eminently fitted to receive it?

Although rural uplift is a major item in the development programme, in several spheres of activity such as education, health and housing, urban areas continue to receive much greater attention. In inaugurating the College of Rural Higher Education in Perianaikenpalayam recently, Dr. Radhakrishnan (*The Hindu*) referred to the University Commission of which he was Chairman, as having seen, while going round the country, that it was being split into two, urban and rural. Disraeli had remarked about two nations in England, *i.e.*, the rich and the poor. But education in India divided the rural population, which formed nearly 80 per cent of the total, from the urban population.

The ten rural institutes planned, referred to in our March issue (p. 125) should help correct the present imbalance as well as the drawing of village talent to the cities after receiving higher education. Rural surroundings had been favoured for the ancient *Gurukulas* as well as for English schools, as was brought out in the Indian Institute of World Culture's symposium on Indian education in ancient and in modern times.

Education may be said to have failed if it does not fit its beneficiaries for life. In the Vedic Age, as Vidyavibhushana Shri M. P. L. Sastry brought out in that symposium, it had been a preparation for life. The question then had been not of conquering Nature but of understanding it and living in harmony with it. Education today, he felt, did not develop the human personality or prepare one for a full, fine life.

The neglect of rural needs with regard to health was deplored by Dr. K. Atchamamba, M.P., presiding on July 21st over the First All-India Conference of Subsidized Rural Medical Practitioners in Hyderabad:—

> The task of the rural doctors is more difficult and their responsibilities greater. Things are topsy-turvy today. Rural services are made unattractive. There is no use addressing empty exhortations to the medical practitioners to go to rural areas in the name of service, when we are actually providing more attractive jobs for them and greater amenities in the urban areas.

It is obvious that a subsidy to attract qualified teachers and doctors to villages is almost a necessity today. Why more of them do not care to settle down in villages is mainly because of unsatisfactory housing conditions and the lack of other essential amenities. Once village life is improved it may not be necessary to offer special inducements to draw teachers and doctors to the villages. It is a sad commentary on the present educational system that lures to the cities the young men of the villages, who, after completing their education, do not return to their own homes, to place at the disposal of the rural community all the learning they have acquired and the technical skill they have mastered.

The Vice-President admirably described the situation when he said that the best talent of the villages was drawn away from them and the best the towns had was not given to the villages, with the result that these became dilapidated and broken down, without any kind of leadership. Conditions in villages were more or less sub-human. He contrasted this with the rural areas in Western countries, which enjoyed all modern social amenities.

A welcome and timely recommendation was made recently by Dr. K. L. Shrimali, Deputy Minister of Education and Scientific Research, in presiding over the tenth meeting of the Hindi Shiksha Samiti at New Delhi. It was that every Indian child should study three languages at the secondary stage of education. The need for people to learn different languages in an era of rapid social revolution and increasing proximity of countries and linguistic areas to one another can hardly be over-emphasized. A similar plea was made by the Prime Minister a few months ago in inaugurating the All India Radio's Literary Forum, when he emphasized the imperative need "to learn more languages as otherwise literary activity becomes aloof from revolutionary activity."

Rightly Dr. Shrimali pointed out that the study of three languages would not only encourage the healthy growth of languages but would also promote national unity. His proposal was that every child at the secondary stage should learn, besides the mother tongue, Hindi as the official language and English as an international lan-

guage. Children in Hindi-speaking areas should learn, besides Hindi and English, another Indian language. Such a provision is in the interest of equality of opportunities for all students, and would take much of the edge and sharpness off the opposition to Hindi in some parts of the country.

One can think of no better way to implement the Constitution's assurance against discrimination on a linguistic basis. Ever since Independence, people are becoming more and more conscious of the importance of languages, formerly called vernaculars, and the last ten years have brought the regional languages into greater prominence and wider use. While these languages are gaining gradually in stature and in richness, it is a pity the "language problem" has been kept alive ever since Hindi was designated as the official language, to replace English after fifteen years. Each Indian language has a proud heritage of its own, and it is hoped that giving each language parity with Hindi, as Dr. Shrimali's suggestion implies, will end the language conflict and the opposition to Hindi and help the regional languages to develop in harmony. There will thus be no suspicion of one language crowing over the rest.

The argument that the study of several languages would lead to lowered standards of education is not convincing; the experience of other countries does not bear it out. In Switzerland, with a population of under five million, there are four national languages besides numerous dialects.

Lord Boyd Orr, presiding over the International Humanist and Ethical Union Congress which opened at London on July 26th, called for adjustment of the structure of society to meet the challenge of the present day, and a world government able to maintain law and order while leaving nations their internal autonomy. He mentioned the necessity of freedom of speech and expression and of equality between man and man irrespective of colour lines, but discussed the problem of avoiding war also in economic terms.

Poverty had played a significant role in precipitating revolutionary movements. He cited the rise of Marxism in "the hungry '40's" and of Hitler when millions of Germans were unemployed. He ascribed even Eastern countries' demand for economic freedom to their abysmal poverty, for which they blamed the white man.

In recent years the situation had changed from a world of vast distances and inevitable scarcity to one of potential abundance for all in a spatially shrunken world. Poverty should be only a memory in a world of fabulous potential wealth where the prosperous countries' requirement of an expanding market is little less serious than the underprivileged peoples' need for the former nations' produce.

Can man's long nation-centred outlook expand to the concept of world economic interdependence, which is a corollary of the brotherhood of man? Upon its doing so seems largely to depend the abolition of poverty and war and the early beginning of "a wonderful new world."

Meantime it must be recognized that hoarding, prompted by fancied self-interest, must bring its nemesis upon the hoarder, man or nation. Trusteeship of wealth, individual or national must ultimately be accepted as the norm. Enlightened self-interest is not the highest appeal but it may spur to timely action while men in the mass rise slowly to fuller recognition of the oneness of the human family.

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